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LEVEL ONE SOCIAL PROGRESS

MORAL WELFARE

March, 1932

MORAL WELFARE

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Readers of our magazine will doubtless be surprised to see the new form and make-up of Moral Welfare for this month. These changes are in accordance with the action of the Administrative Committee of the Board of Christian Education which has directed the Department to devote the major amount of space in Moral Welfare for the months preceding the election to the support of the Eighteenth Amendment. The new form gives more page space for articles, is of a convenient pocket size and we believe will be a more interesting and readable magazine because of the changes effected.

In the forthcoming issues of Moral Welfare, special emphasis will be placed on the Eighteenth Amendment, the benefits it has brought to our country, and the greater results which may be realized through a more adequate enforcement of its provisions. The columns of this magazine have always manifested a lively interest in this issue and have carried a wealth of material on this question, but in the forthcoming issues, practically all the space of the magazine will be devoted to the support of the Eighteenth Amendment. We invite our readers to send articles, items of information, and suggestions as to how a concerted program to support the cause of Prohibition may be worked out in our denomination.

Pastors, Sessions, Sunday School Superintendents

Educate! Educate! Educate!

Apart from education no worthy cause can succeed. All great moral advance begins with ideas. The teachers are the men who have turned the world upside down. The greatest of all men was a teacher. How frequently we read, "He taught them." There is nothing just as good as a good idea. There is no short cut to the heights of civilization, nor to the building of the Kingdom of God. Sanitation, legislation, fumigation, and regeneration all must follow education. This noble experiment was born because of the inherent idealism and vitality of the Gospel of Jesus who gave himself to propagate truth, and it will die of infantile paralysis if it is not supported by the living representatives of the Lord Jesus. This is no time to be saying, "Let George do it," but time to be saying, "Lord what wouldst thou have me to do?"

If the Association Against the Prohibition Amendment has enough interest in booze to give of their time, influence and bank accounts to effect the repeal of the Eighteenth Amendment, there ought to be enough interest on the part of every Presbyterian official to give of his best to the end that the youth of the land may understand the mind of the Master on such great social problems.

There can be no doubt but that the Great Head of the church calls upon every ambassador of his to feed his lambs with the truth, expressed and implied in the Gospel. It is not His will that one of them should perish. God help us that no one may be lost because of our indifference or inefficiency. God help His representatives to realize that it is not the amendment, not the law of the land, not the President, not the General Assembly, not Moral Welfare, but the Great Teacher who is calling upon them to be great teachers of righteousness, to be incandescent prophets crying in the wilderness, "Prepare ye the way of the Lord."

Pastors, Clerks of Sessions, Sunday School Superintendents, if the Presbyterian youth are to be educated with regard to the evils of alcohol and the justification and benefits of Prohibition you must educate them. If you do not do it, it will not be done.—J. A. S.

A Page from History

Harry Thomas Stock

Secretary, Young People's Work, Congregational Educational Society

WITHIN a block from my boyhood home there were five saloons. I hope that no American children will ever have to live in a neighborhood where liquor may be had for a price. No matter how beautiful the street, a saloon made it a place of sadness and sin. And a saloon would be no less smelly or criminal if it were to return with a new name. For where liquor is sold, men are degraded. Brewers, distillers and saloon-keepers have one main interest: to make money. This comes by the selling of more liquor. This involves drunkenness, poverty, misery for wives and children.

Many of the very best business corners were owned or rented by brewers and distillers. They employed "good fellows" to manage their saloons, the type of men who could furnish the crowds with a good time, keep them there for hours, and extract as much money from them as possible. Women dreaded passing a saloon; there was foul language, the air was full of offensive odors, disgusting wrecks of humanity were usually in evidence. Children learned that these were fearsome places, and the most curious of them longed to have their first introduction to them.

Three blocks from these saloons were factories. The workmen drank, on credit, during the week. On Saturday night they would stop to pay their bills, drink often to intoxication, frequently not go home until midnight, and then only a fraction of the week's wage would be left—and the grocery bill remained unpaid. Some wives would meet their husbands at the factory gate to protect them from the grasping hand of the liquor-dealer. Others went, in deep humiliation, to the saloons to take their drunken husbands home. How terrible to be known in the community as a drunkard's child!

Connected with many of these saloons, either directly or indirectly, were women who took still more of the manhood and of the earnings of once respectable men.

Laws were passed to compel midnight and Sunday closing, to prohibit sales to minors, to prevent intoxication. But what were the laws—then or now? Money was the chief consideration. With two hundred saloons in the city and only a fraction of this number of policemen, enforcement would be difficult. But worse than that, the liquor interests always tried to see that policemen and mayors and sheriffs were "right." The same tactics employed to cripple local enforcement today were used in those days.

Every saloon was a political club. Every bartender was a politician. The lowest level of citizenship tried to dictate and control the political organization of every community. The candidates of high moral character were always fought by the liquor-machine which seemed to have unlimited supplies of money. The only political issue in every election was, "Will this candidate wink at the laws and leave the saloons unmolested?" Free drinks and actual pay for votes were the common order.

But "nobody wants the saloon back; all we want is to be able to get liquor legally." And we are expected not to see through that! The same interests that were outlawed by the Eighteenth Amendment want once again to make their millions. Prohibition has been unprofitable to them. Call the place of sale what you will, it is a business which makes beasts of men, robs children of the best that there is in a father, and spoils the rosy dreams of the hopeful bride. Crime and political corruption are inevitable accompaniments of the liquor trade. A saloon by any other name is a saloon still.

Law evasion today? Political bribery now? These are not fruits of prohibition. They are the traditional methods of the liquor industry. They were the universal practices in the old saloon days. Because of them, federal prohibition was adopted. We cannot be rid of them by nullifying or repealing the Eighteenth Amendment. That would but return us to the old evil on an intensified scale. The only way to rid America of alcoholic degradation is to arouse the younger generation to a high patriotism which is concerned with the souls of men and which will put behind prison doors those who flout the laws of decency and of the nation. Surely the young people of today, when they know the facts, will not permit future generations to be held in serfdom by conscienceless and greedy purveyors of alcoholic poisons.

The Case of Beer

By Cora Frances Stoddard

IT MIGHT be supposed that at this date, 1932, there would remain no person so ill-informed as to maintain that beer is a non-intoxicating beverage. Yet one must assume that the evidence from the practical experience of centuries and from the modern physiological and psychological laboratories has somehow passed some persons by. For we still find correspondents of newspaper "letter bags" and certain state and national legislators earnestly advocating the release of beer—this year it is 4 per cent beer—from prohibition. To do that, of course, it must be non-intoxicating, since the Eighteenth Amendment prohibits intoxicating beverages.

Beer Causes Drunkenness

So, once more, we need to summarize the physical facts about beer. And the first of these is that if by "intoxicating" we mean the power to cause drunkenness beer is an intoxicating beverage.

If memory is worth anything, is there an intelligent individual who was eighteen years of age, living in a wet or damp state when national prohibition came into effect, who does not personally recall the "beer drunk"? the stupified man with beer-laden breath who slumped or fell against his fellow passengers in public conveyances or on streets or, overtaken by physiological consequences of his beer, made an even more offensive nuisance of himself?

If statistics are of any value, let it be recalled that within twenty years two investigations in English cities have shown beer alone to be the cause of drunkenness in from 37 to 45 percentage of the convictions for this offense; that within forty years Massachusett's statistics showed that out of over 17,000 persons convicted of drunkenness more than 2,600 had used only beer or wine. Less than 1,000 had become drunk on spirits alone.

If history is of value, one can go back to the records of shocking drunkenness resulting from English beer long before spirits came into consumption; farther back to German drunkenness from

beer recorded by Tacitus and Pliny; still farther back to pictures left by early Egyptians warning against wasting time in the beer-house lest one fall and incur injury on the way home. Only by sheer ignoring of the facts could alcoholic beer be called a non-intoxicating beverage.

Beer can and does cause drunkenness.

The Case of Moderate Beer Drinking

Advocates of beer at the current Congressional hearings are giving their testimony for it on the basis of "moderate use." What this "moderation" is, the public press reports thus featuring the hearings, do not tell us. Here, however, we have the evidence of precise scientific tests as to deleterious effects of beer.

It was a beer quantity of alcohol, equivalent to that in two to three glasses of four per cent beer, that Kraepelin found impaired the perception and attention needed by signal men, engineers, drivers of automobiles, machinists and others in industrial life.

It was a beer quantity of alcohol, equal to that in two glasses of beer, that Totterman found markedly reduced coordination of eye and hand needed in delicate machine work of all kinds.

It was beer quantities of alcohol, equivalent to 1-4 glasses of beer, that Joss found decreased in adult students the power of attention, concentration, and mental keenness from 4.9 per cent in the first hour to 12.5 per cent in the third hour.

It was beer quantities of alcohol equivalent to 2-2⅓ glasses of beer, that Durig and Schnyder found diminished working ability involved in mountain climbing and in lifting, and hastened fatigue.

It was beer quantities of alcohol, equivalent to 1½-2⅓ pints of beer, that Dodge and Benedict of the Carnegie Nutrition Laboratory of Boston found definitely depressed combined nerve and muscle activity. This, with other results, the experimenters concluded gave "clear indication of decreased organic efficiency as a result of moderate doses of alcohol."

What Do You Mean Intoxicated?

It seems to be too little understood that these and other effects of alcohol, which are not what is commonly recognized as the state of abject drunkenness, actually represent earlier stages of

intoxication. The modern scientific teaching based on experimental evidence is that what we commonly call drunkenness is only the late stage of alcoholic intoxication, (or alcohol poisoning), that it is preceded by earlier stages of intoxication in which the narcotic alcohol invades successively important levels of brain and nerve function beginning with the highest which involves self-judgment and self-control. Then sense-perception and skilled movements are disturbed, changes are liable to take place in emotional attitudes. Finally, if enough beer or other alcoholic liquor has been taken, there is the obvious inability to control limbs or speech, and the drinker may fall into a narcotic or drunken sleep. From first to last, the process has been to depress or suspend some function of the nervous system by the narcotic drug action of alcohol.

These earlier stages of alcoholic intoxication can not now be ignored in legislation. For from the standpoint of society they may be the occasion of more serious consequences than obvious drunkenness. It is in these stages that occurred the effects of alcohol noted in the experimental work. The man clearly drunken is much less likely to be behind the wheel of an automobile than the man who shows no signs of drunkenness but whose non-drunkenness amount of beer has impaired his powers of attention, perception, judgment, and control. The obviously drunken man is not allowed to enter the factory or work yard. It is the man in the earlier stages of intoxication who is the danger point in operating machinery safely and responsibly.

The following words of the British Alcohol Investigation Committee ought to be "written on the sky" until lodged in the understanding of all those who believe that beer and other alcoholic liquors are harmless if one does not get drunk on them. Recognizing that individuals are variously affected, the Committee nevertheless says:

"In conditions falling short of drunkenness . . . without signs of intoxication in the full ordinary or legal sense of the term, the bearing and individual attitude of the mind suffer temporary change as an effect of the drug.

"Those in contact with the person so affected have for the time

(Continued on page 9)

"The Road to Peace" A Program on Disarmament

There is no question of greater timeliness and importance to the Christian today in his effort to make Christianity a way of life than that of means by which world peace may be assured. In the Far East world peace is threatened by the situation between the Japanese and Chinese, first in Manchuria and now in China itself. At this very moment when the war forces of all those nations holding concessions in China are being strengthened in the disturbed areas, the official delegations of the nations of the world are meeting at Geneva for the International Disarmament Conference.

J. N. Priestly has recently written: "The real cause of the Great War could be set down on a post card. It was the inevitable result of people standing about, their fingers on triggers, expecting a war. Once you have amassed big guns and little guns and heaps of explosives, some fool gets a fright and pulls a trigger—and then you are off. You cannot have dangerous weapons without wanting, at some time, to use them. . . . Next time there won't be any learned and industrious men writing long books on the causes of it all. There won't be any learned and industrious men, and there won't be any books. There will only be a few idiots gibbering among the ruins" (The Evening Standard, London).

Field Marshal Haig said: "It is the business of the churches to make my business impossible." We quote from the minutes of the 1931 General Assembly: "The Board of Christian Education is at this time the organized body to which the Presbyterian Church is looking for leadership in the education of her people in the principles and practice of world peace." The Board of Christian Education has, therefore, prepared a program on the subject of disarmament entitled, "The Road to Peace," which should be used by all adult groups in our local churches. Since the object of the program is education concerning the purposes of the Conference, the earlier it is used, the better, though the Conference will presumably continue in session for several months. Nothing can help the cause of world peace so greatly at this time as the

rallying of public support and it is of major importance that opinions be registered with our delegation; therefore, the petitions which accompany the program should continue to be signed and sent in to the Board of Christian Education for forwarding to Geneva.

The program may be secured from the several offices of the Central Distributing Department and from the Presbyterian Book Stores. Sample copies are free on request; in quantities, $4.00 a hundred.

The Case of Beer

(Continued from page 7)

being to deal with an altered individual whose mind lacks temporarily its normal factor of judgment and conspicuous elements of its self-control.

"The directions which these alterations tend to take commonly are likely to be fraught with serious consequences for the due discharge of responsibilities in all walks of practical life. Accuracy, avoidance of accidents, tactful handling of colleagues and subordinates, observance of discipline, punctuality, reticence in matters of confidence are all obviously jeopardized; and an additional source of friction is brought to complicate the relations between the employer and the employed."

Such are the possible results of *non-drunkenness amounts* of beer.

Toxis Effects From Even 2.75 per cent Beer

Space can be taken only to call attention to the fact that liquors even weaker than the "4 per cent beer" have been tested and proved to impair measurably human functions already mentioned. Miles, at the Nutrition Laboratory of the Carnegie Institution carried on a long series of delicate experiments with various drinks containing the famous "2.75 per cent alcohol by weight." Results were compared with those following the inhibition of liquids exactly the same except for the alcohol. Steadiness, coordination, the power of continued attention, mental efficiency in speed and accuracy and other abilities were tested, and on the average showed impairment by easily consumed amounts of liquors of 2.75 per cent strength. And the experimenters con-

(Continued on page 23)

Literature of Department of Moral Welfare

Sample Copies on Request

Prohibition

Let There Be Light
Alcohol as Food
Alcohol—Its Influence on the Body and Mind
Youth's Pledge for Law Observance (Room for 10 signatures on each pledge)
Prohibition—Not Modification
The Record of the Presbyterian Church on Temperance and Prohibition
The Presbyterian Church and Prohibition
Why Enforce Prohibition?
Temperance Program
Temperance Education in American Public Schools

Social and Sex Hygiene

Healthy Happy Womanhood
Keeping Fit
Sex Education in the Home
The Wonderful Story of Life (for girls)
The Wonderful Story of Life (for boys)

World Friendship and Peace

Renunciation of War

The Church and Social Problems

The Church and Race Relations
The Church and the Social Question

For the above literature, write the nearest one of the Central Distributing Departments listed below.

Central Distributing Departments

156 Fifth Ave., New York, N. Y., 77 W. Washington St., Chicago, Ill., 914 Pine St., St. Louis, Mo., 1040 Plymouth Bldg., Minneapolis, Minn., 234 McAllister St., San Francisco, Calif.

We recommend to the attention of our readers two program units on the liquor problem. One entitled "Unit E—The Liquor Problem" published by the International Council of Religious Education is a study unit for adults and older young people's groups. The second unit entitled "Prohibition" by D. Stewart Patterson is especially recommended for seniors and young people as a study course on prohibition. Study outlines and factual material with suggested bibliography are included in both programs. These programs may be ordered from the Presbyterian Book Stores. The price for "Unit E" is 15 cents, and the price for "Prohibition" is 25 cents or two for 40 cents. Now is the time to obtain these study units and start a prohibition class.

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No Need To Guess

By Laura Lindley

Reprinted with permission from "The American Issue"

The enemies of prohibition are not united upon any one of the numerous plans for the overthrow of the prohibition policy. The plan to drive an entering wedge by modifying the Volstead law to permit the manufacture of beer and wine seems to be the most popular in the wet camp at this time, if the flood of pro-beer publicity is an index.

The sponsors of this plan commend it as the course of least resistance. A bare majority vote by congress will restore beer and wine, in fact would repeal the Volstead law; whereas to repeal the Eighteenth Amendment would require a two-thirds vote by congress and the approval of three-fourths of the states. "It's easy," they tell their friends, "center your fight on the election of congressmen. We'll kill the amendment by modifying or repealing the Volstead law."

The major arguments for beer and wine legalization which are now being broadcast from the wet camp on a scale perhaps never before equalled by any other wet propaganda in the history of the temperance movement in this country are these:

I. Reopen the Breweries and Thereby Relieve the Unemployment Situation.

The number of unemployed who would be put to work is variously estimated. An Ohio congressman says one million; August Busch, of the Busch Brewing Company, says one and a quarter million. Other estimates range from five hundred thousand to two million.

II. Reopen the Breweries and Wineries and Provide a Market for the Surplus Grain and Grapes.

This would relieve the "distressed farmer," they say; it would stimulate industry by creating a need for new equipment for manufacture of beer and wine, representing an expenditure estimated by some as high as five hundred million dollars.

III. Legalization of Beer and Wine Would Yield the Government a Billion Dollars Revenue Annually.

Power to Revise the Volstead Act

"There is little doubt in any quarter of the authority of congress to revise its definition of intoxicating liquor, if it so desire, and to double or even to quadruple the present low percentage of alcohol permissible in a legal beverage. There is considerable doubt, however, of its power to raise the legal limit high enough to permit the commercial manufacture and sale of beer that is really beer and wine that is really wine," says Charles Merz in an article in *New York Times*, of October 4.

Mr. Merz quotes Charles Evans Hughes, as saying in 1928: Congress unquestionably has "a certain latitude in defining intoxicating liquors" but it is obvious that "the power of definition cannot be pressed to the point of destroying the express purpose of the constitution" and that "no definition of an intoxicating beverage can possibly fix an alcoholic content that would give the states any leeway worth striving for."

Dry leaders are confident that even if congress should modify the Volstead act to permit beer and wine intoxicating in fact, and the president should approve such act, the supreme court would hold such act unconstitutional as defeating the clear purpose of the Eighteenth Amendment to the constitution.

Employment

The following are statistics from the official report of the United States census, which is the last report of Manufacturers before National Prohibition, on the brewing, distilling and wine industries in relation to employment value of raw materials, equipment and capital invested:

Distilled Liquors

(Vol. 2, page 982, U. S. Census of Manufacturers for 1914)

Total Number Engaged	8,322
Proprietors	340
Salaried Officers, Superintendents and Managers	553
Clerks, etc.	1,134
Wage Earners, Average Number	6,295
Wages of Wage Earners	$3,994,469.00
Value of Products	$206,778,708.00
Paid for Principal Materials	$39,164,260.00
Fuel and Power	$1,832,521.00
Capital	$91,285,026.00

Malt Liquors

(Vol. 2, page 982, U. S. Census of Manufacturers for 1914)

Establishments	1,250
Total Number of Persons Engaged	75,404
Proprietors	511
Salaried Officials, Superintendents and Managers	4,082
Clerks, etc.	8,141
Wage Earners, Highest Number	67,478
Wage Earners, Lowest Number	58,707
Wage Earners, Average Number	62,070
Wages of Wage Earners	$53,243,743.00
Salaries of Clerks, etc.	$11,557,821.00
Salaries of Officials	$15,443,870.00
Paid for Principal Materials	$119,254,378.00
Paid for Fuel and Power	$10,470,018.00
Value of Products	$442,148,597.00
Taxes, Including Revenue and Corporation	$75,010,872.00

Vinous Liquors

(Vol. 2, page 982, U. S. Census of Manufacturers for 1914)

Establishments	318
Total Number of Persons Engaged	3,188
Salaried Officials, Superintendents and Managers	249
Clerks, etc.	345
Wage Earners, Average Number	2,295
Wages of Wage Earners	$1,194.433.00
Salaries of Officials	$476,060.00
Salaries of Clerks	$414,905.00
Paid for Principal Materials	$9,360,763.00
Paid for Fuel and Power	$128,665.00
Value of Products	$16,618,378.00
Taxes, Including Revenue and Corporation	$715,969.00
Capital	$31,516,366.00

These official government figures show that in 1914 the breweries and wineries employed a grand total of 78,592 persons in the manufacture of their products. To these 78,592 workers must be added the saloon-keepers and bartenders. The latest government figures as of 1910 are shown in the following table:

Saloon-Keepers (United States Census)		Bartenders (United States Census)	
1890	71,385	1890	55,800
1900	83,746	1900	88,817
1910	84,976	1910	101,234

In addition, a certain number of men were engaged in the manufacture of barrels, bottles, labels, boxes, etc., directly for the brewers and wine makers. Again quoting Mr. Merz in the *New York Times* of October 4: "The United States Brewers' Association estimates the number at 18,000. The Woman's Christian Temperance Union puts it at 15,620. The two figures are fairly close, and it is reasonable to strike a compromise at 16,500."

Less Than 30,000 Employed in Days of License

Government census statistics, therefore, show that in 1910 (the latest figures available) 84,976 saloon-keepers and 101,234 bartenders, a total of 186,210, were employed. These, together with the 78,592 workers and the estimated 16,500 engaged in allied industries, give a grand total of 281,302 gaining a livelihood from the beer and wine industries in the palmy days of license.

Fall Short of Estimates of Wets

These official government figures fall far short of the one million or one million and a quarter persons for whom the advocates of beer and wine have predicted jobs. But these census figures alone do not tell the whole story. There are certain other facts to be taken into consideration which indicate that 281,302 would be too high an estimate, rather than too low, of those who might expect employment if breweries and wineries reopened.

Banned in Many States by State Law

Modification of the Volstead act would not automatically reestablish wine and beer throughout the country. By the modification of that act, beer and wine manufacture and sale for beverage purposes would be legal only in those states where these beverages would not be illegal under state law.

There are now six states which throw the whole burden of enforcement of the Volstead act upon the federal government,

five of them having repealed their state law and one of them, Maryland, never having enacted a law. These states are, besides Maryland, Massachusetts, New York, Wisconsin, Montana and Nevada. There are eleven other states, Connecticut, Rhode Island, Vermont, New Jersey, Pennsylvania, Delaware, Louisiana, Illinois, Minnesota, Missouri, and California, which had not adopted state-wide prohibition laws before the Eighteenth Amendment was ratified but which later enacted state enforcement measures to support the federal government.

Seventeen at Most

Giving the wets the full benefit of the doubt and granting that these eleven states would follow the federal government in modification of the Volstead act there would be only seventeen states in which manufacture of beer and wine would be legal, providing the Volstead act was so modified.

But in 1914, the year for which employment figures are given in the foregoing tables, there were thirty-four such states or just twice the number that the wets could hope for at the present time.

Mr. Merz in his article in the New York Times draws this very significant conclusion from the above facts. He says: "Considered from the point of view of production and therefore of employment even the rapid growth of population in the wet states during the last decade is not sufficient to offset the progress of state-wide prohibition between 1914 and 1920."

It is important also to note that approximately two-thirds of the persons employed in the wine and beer industry in 1914 were not fabricators of these products but were saloon-keepers or bartenders. The one thing the advocates of beer and wine emphasize above everything else perhaps, is that there is to be no return of the saloon. Consequently there will be no saloon-keepers nor bartenders. Hence two-thirds of the number employed in pre-prohibition days cannot hope for employment under modification.

Further Deductions Necessary

Another important factor which indicates that the estimate of 281,302 is too high, rather than too low, is that it is necessary to write against the number of new jobs available in case of modification the fact that 6,500 men, according to Mr. Merz, are

now employed in the legal manufacture of near-bear and the further fact that many more men are employed in the legal manufacture of a wide variety of grape substitutes for wine.

The wets also make a great to-do about the number of persons engaged at present in the manufacture and distribution of illegal liquor. Will they have us believe that these will continue operation if this modification plan is adopted? Surely not, for they tell us that their plan will abolish the bootlegger and speakeasy. If this be true then it is obvious that all these bootleggers and operators of illegal stills and breweries will be out of jobs and help swell the ranks of the unemployed.

Raw Materials

What has been said with reference to employment also has direct bearing upon the "raw materials" argument of these advocates of beer and wine. With the field of activity of the brewers limited to seventeen states it is obvious that they cannot hope to speed up production to the point where it was when thirty-four states were open to them, unless the distributors of their products overstep dry state boundaries and go into the bootleg business on a wholesale scale.

Small Percentage of Grain Used

According to the department of agriculture, in 1916, 68,400,000 bushels of barley, corn and rice were used to manufacture beer. This was less than 2 per cent of the grain crop in the country for that year and less than 2 per cent of the crop for 1931. Mr. Merz in quoting these figures, says: "It is unreasonable to suppose that modification of existing law would automatically provide a new market even for this less than 2 per cent. Approximately three million bushels of grain are now used in the manufacture of near beer and a much larger quantity unquestionably goes into the hands of manufacturers of illegal products. Meantime the number of states which enacted legislation to forbid the legal manufacture of beer increased by ten between 1916 and 1920."

It is estimated that 415,000,000 pounds of grapes were consumed in the legal manufacture of wine before the war. Grape production since that period has increased more than 400 per cent.

Fuel and Equipment

But how about the argument that the opening of breweries would stimulate the coal market? According to the census report of 1910 approximately three million tons of coal a year were used by the breweries. This is a little more than one-half of one per cent of the coal produced in the United States and against this figure it would be necessary to write off whatever coal is now consumed by an illegal liquor traffic in its breweries and distilleries.

With the field of activity of the brewers limited to less than one-half of what it was in 1910 it will be seen that it is not likely that there would be an appreciable increase in coal consumption.

What About Europe?

Finally, if our own experience as a nation, the record of which is so graphically presented in the statistics of the United States census bureau, is not sufficient to prove the fallacy of the theory that a return to the manufacture and sale of beer and wine would relieve the unemployment situation, the present conditions of Europe certainly ought to convince even the most skeptical. Canada, Ireland, Scotland, England, Germany and France all have their own serious unemployment problem despite the fact that liquor is legalized in all of these. In most of these countries working men's wages are much less than they are in the United States. In wine-drinking France labor's wages are one-fourth the wages paid in our own country.

We do not tolerate the obvious use of morphine or cocaine or opium, and we should not tolerate intoxicating liquor, because I tell you these things are what break down the command of the individual over his own destiny. Through alcoholic stimulation a man loses his coordination. That is why liquor is of no advantage to the brain. You hear people tell how they had their wits quickened for the first half hour by liquor, but they don't tell you how later their bodies could not act in coordination with their brains.—Charles Mayo, M.D.—American Issue.

A Sixty-Day 5,000 Mile Close-Up of Canadian "Government Control"

"Perhaps the main difference between so-called 'Government Control' in Canada and Prohibition in the United States, is, that across the border, brewers and distillers protected by law, have just one steady pay-as-you-go customer, the Government, while here in the U. S. A. the liquor makers deprived of legal protection, have to get along with furtive distribution to the precarious individual trade," declared Alonzo L. Baker, editor of *Signs Of The Times*, after a two-months trip through the Dominion, in an interview with a respresentative of the American Business Men's Prohibition Foundation, here.

"Mr. Baker who has completed a sixty-day intensive investigation of Canadian conditions in every one of the eight provinces of Canada in which some variety of this plan is now in operation, declares that the claims, widely made, that the liquor question has been solved under the Canadian systems now in vogue, fade into thin air as rapidly as close-up inspection reveals the facts regarding actual conditions throughout the Dominion.

"The entire trip, made at the direction of my paper, was to find the facts and, en route I visited every state and capital and many other cities interviewing executives, editors, officials, merchants, industrialists and a host of individual citizens," continued Mr. Baker. "My journey embraced some 5,000 miles of traveling between Victoria on the west and Halifax on the east, and I went with eyes and mind open to learn at first hand the results of what we, in the United States, have been calling 'Government Control.'

"Comparing official figures for 1923, the beginning of the 'Government Control' period, with the latest Government reports for 1930, we find that the increase in population was 10 per cent; increase in liquor consumption—80 per cent; increase in absolute alcohol consumed—105 per cent; increase in convictions for drunkenness—51 per cent; increase in violation of liquor law—92 per cent; increase in vagrancy and disorderly cases—115 per cent; increases in offenses against childhood—115 per cent; increases in felonious assault—91 per cent; increase in other major crimes—77 per cent.

"Briefly, here are some of the outstanding facts I have found:

(1) "With the exception of a period of a few months in 1918 and 1919, neither Canada, nor any province in the Dominion has ever had a Prohibition law in the sense in which we speak of it in the United States. In other words, in all the years before Government Control, with the exception of war-time restrictions, Canada's anti-liquor statutes never had, nor do the laws now in operation have any power over the manufacture, importation or inter-provincial shipment of liquor.

(2) "'Government Control' systems came into being in the provinces as the direct result of this condition of affairs.

(3) "There is no system known as 'Government Control' throughout Canada, but, instead, eight provincial systems, each one differing from the others, with one common feature, namely, provincial government monopoly of liquor sales only.

(4) "The making of liquor in Canada is not a Government affair, but is in the hands of private brewers, distillers and wineries. All these concerns sell to the provincial governments at figures which guarantee first class profits to the manufacturers. There is, of course, no risk to the liquor maker involved in this arrangement.

(5) "Liquor taxation by both Dominion and provinces, nets the Canadian Government approximately $50,000,000 annually.

(6) "The direct liquor cost annually in Canada under provincial monopoly auspices, aggregates approximately $190,000,000.

(7) "An indirect cost of many millions is indicated in the steady increase in crime, drunkenness, traffic accidents due to liquor, deaths from alcoholism, and other causes.

(8) "The prosperity of the liquor business throughout the Dominion is sufficiently evidenced by the fact that in 1920 there were 4 distilleries and 57 breweries in Canada; now there are 27 distilleries and 86 breweries. In 1920 breweries and distilleries were capitalized at $49,000,000; now $128,000,000; moreover, stocks in these concerns have increased as much as 200 per cent in value since the repeal of Prohibition laws in Canada and the coming of Government sale, even despite world-wide depression.

(9) "Facts recently revealed show that the liquor makers spent millions of dollars in propaganda to discredit Prohibition and

delude the Canadian people into voting for the 'Government' monopoly.

(10) "Facts also show that the Moderation league, militant opponent of Canada's erstwhile mild brand of Prohibition, was heavily financed by the liquor traffic. One liquor company alone, contributed $425,000 to the league for campaign purposes which it entered upon its own books as spent for 'sales and promotion.' When put on the witness stand, the president of this distillery corporation frankly defended the motive of their contribution by saying: 'We figured that investing nearly half a million dollars in the cause of the repeal of Prohibition, and adoption of a government system of sale, would greatly increase our business and that we are quite justified. . . . . Time has proved us right. . . .'

(11) "Even under the Government sales system, the brewers and distillers are constantly working for an extension of hours in which government liquor stores may be open for business.

(12) "Recently there has appeared in some of the provinces maintaining beer parlors and taverns, strongly backed 'wet' propaganda for enlarging their business to include hard liquors.

(13) "Bootlegging is everywhere in evidence. Officials and others confirm the statement that there are hundreds of blind pig joints in Montreal as well as in other cities.

(14) "The liquor makers are now more and more generally using their affluence and influence to exercise political power and instances of honest and able law enforcement officials being deposed by the dictation of the big brewers and political bosses, are increasing. *The Vancouver Daily Province*, by no means a dry paper, editorially summed up the situation in these words:

> 'We thought we had made John Barleycorn respectable, rigging him out in store clothes, and setting him decently at a table instead of allowing him to lean against a bar, in his customary grime and disrepute; but the old reprobate seems to have double crossed us, dirty, sinister, menacing as ever. He is leering at us again and in his leer is more than a suspicion of triumph, for it is well known that he has plans afoot for poisoning our public life and besmirching our good

(Continued on page 23)

Prohibition Referendum in Finland

International Bureau against Alcoholism, January 9, 1932

The referendum in Finland, where women also possess the suffrage, gave a strong majority against the prohibition of alcoholic beverages introduced in 1919. Those who are opposed on principle to prohibition and consider it to be impossible of enforcement under any circumstances will rejoice at this confirmation of their theory by the Finnish people. For those who endeavour to judge impartially of the facts the explanation is not so simple: a whole series of factors have led to the change of public opinion in Finland.

In the first place the prohibition law, although revised in 1922, had been drawn up in 1907, when the conditions of the country were very different from those prevailing since the constitution of Finland as an independent country. The law did not sufficiently take into consideration the danger of the smuggling traffic which has tremendously developed since it came into force, favoured by the abnormal conditions in some neighbouring countries, Esthonia and Germany in particular. The International Convention of Helsingfors against smuggling gave disappointing results for it applied only to the Baltic States; the smugglers accordingly had only to change the nationality of their vessels, hoist the Austrian, Czechoslovakian or Persian flag and continue their traffic. The Finnish government, which had not foreseen such great difficulties of enforcement, has never disposed of the material means which could have enabled it to check the illegal traffic and did ont request from Parliament the credits necessary to procure them.

Further, the tragic events of the great war, of the civil war in 1918 above all, exerted a profound influence on the Finnish mentality and created a state of mind unfavourable to the successful enforcement of the prohibition law. Finally, the leading Finnish circles have come into closer touch with western Europe than was formerly the case and have been in general hostile.

The Case of Beer

(Continued from page 9)

clusion? Note his use of "toxic":

"There is no longer room for doubt as to the toxic action of alcoholic beverages as weak as 2.75 per cent by weight."

From the social standpoint, even weak beer, and moderate amounts of ordinary beer may have detrimental bearings. The legal point of view should take into account the fact that these beverages are proven to exert "toxic" effects which represent characteristic earlier stages of alcoholic intoxication. That beer causes drunkenness is indisputable.

If the proponents for beer want to try to bring back its traffic and effects let them bring it back as exactly as it is, an alcoholic intoxicating beverage. But let no intelligent citizen allow himself to be fooled into thinking that by subterfuge beer can be deleted from the list of intoxicating beverages.

A Sixty-Day 5,000 Mile Close-Up of Canadian "Government Control"

(Continued from page 21)

name. To put it briefly, beer is once more taking an interest in politics, and there is good reason to believe that politics is not uninterested in beer.'

"The Canadian 'Government Control' systems are a boon to the bootlegging fraternity for it is exceedingly difficult to convict violators of the law. In the United States the very possession of liquor is evidence enough for indictment; in Canada, possession is no crime for the possessor may have purchased the liquor at a legal place."—Released by American Business Men's Prohibition Foundation.

"If a brewery is closed down, in its place springs up a factory. If a saloon is closed, in its place comes a store. It is simply a process well known to union men, the same process as follows the introduction of machinery. It is a readjustment, a changed condition of society. Almost every disturbance in the ranks of organized labor can be traced back to some connection with the saloon."—John Mitchell, former vice president, A. F. L.—Methodist Clipsheet.

Calendar Copy

March 6

"All over America, schools are being built where breweries once thrived, and the money that in my childhood nourished the saloonkeeper and the brewer is now going into schools, homes and autos."—Joy Elmer Morgan, Editor Journal of National Education Association—Clip Sheet.

March 13

We believe in education and in the creation of public sentiment as a result of education; but we think a lot of this demand for public sentiment that already exists is a mere blind behind which unfaithful public servants hide their dereliction of duty. We need prosecutors who will keep their oaths instead of kotowing to wealth and political influence.—Pittsburgh Christian Advocate.

March 20

The habit of using ardent spirits by men in office has occasioned more injury to the public and more trouble to me than all other sources. And were I to commence my administration again, the first question I would ask respecting a candidate for office would be, "Does he use ardent spirits?"—Thomas Jefferson. (Sixth Annual Report of the American Temperance Society, May, 1833, page 11.)—Clip Sheet.

March 27

There is no relationship between prohibition and organized crime. The tie is between liquor lawlessness and organized crime. Prohibition does not produce crime, but liquor lawlessness has brought about disregard for laws, fairly and honestly enacted by the people themselves. That man is as much a criminal who breaks the prohibition law as is one who commits theft or arson. Liquor is the mother of crime and criminals.—F. L. D.—American Issue.

When the Eighteenth Amendment was under consideration by the Senate of the United States, on August 1, 1917, an amendment was offered which would have confined its prohibitions to distilled liquors only. It was rejected by a vote of 57 to 22.—Methodist Clipsheet.

(2)78

MORAL WELFARE

How Much Alcohol Do We Drink Under Prohibition?

Robert E. Corradini

The Wets' Temperance Crusade

Ilion T. Jones

Prohibition Is a Moral Issue

Earl L. Douglass

April, 1932

MORAL WELFARE

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Vol. XXIII **April, 1932** **No. 7**

The Letter—An Effective Weapon

There are at least two effective ways in which supporters of the Eighteenth Amendment can register their sentiment at this crucial time. One is in the expression of opinion in well written and accurate letters to newspapers. No other institution is as sensitive to public opinion as is this organ of our national life. Newspapers base their editorial policies largely on the pulse of the community as they discern it thru sales of papers and correspondence with subscribers. Drys who have been content to discount the newspaper editorials on Prohibition on the grounds of editorial bias can effectively register their sentiments by regularly presenting their views on the question thru the letter columns of their local papers.

In the second place, letters of a similar nature—with facts, and carefully written—will have a like effect on political incumbent and candidates. From the President down to candidates for local offices, letters are an undeniably effective means of representing personal and community opinion on issues of the day. Pastors, members of churches, church sessions, all, can rightly voice their opinion on this important issue in this manner. A deluge of letters to political candidates of all ranks may provide the needed support for Prohibition at the crucial moment.

Pastors, Sessions, Sunday School Superintendents

Cooperate! Cooperate! Cooperate!

THERE are enough of good people in U. S. A. to hold the lines of righteousness against any assaults if they will cooperate intelligently and intensely. It is true that there are numerous associations supporting the Eighteenth Amendment and it is also true that they have been federated into one harmonious group. While there will be a number of organizations there will be no divisive activities but all will be united in purpose and spirit and program. The enemies are united and only united effort will be able to defy them. Let every Presbyterian pastor, Session and Sunday School take the initiative in promoting cooperative prohibition activities in their own communities. This cooperation ought to be promoted first in the ministerial association in order that every denomination may be included. It could then be extended to include all organizations such as the Anti-Saloon League, W. C. T. U., Allied Drys, Intercollegiate Prohibition Association, Youth Movement, etc. Effective mass meetings could be promoted; capable speakers could be secured for such representative meetings; public opinion could be educated and inspired; definite attention could be given to the efficiency or lack of efficiency in local enforcement. Definite information could be gathered in regard to the worthiness of potential candidates for offices. Educational programs could be promoted. Study classes could be organized and the entire community have a revival of civic interest, civic intelligence and civic righteousness. This is no time to be digging in but a time for the forces of righteousness to promote and execute a united and comprehensive program. Let us not forget the lessons of history. Right is ever stronger than wrong; the cross has been the emblem of the Supreme Victor of all time. Let no Presbyterian pastor say, "I only am left." God has millions ready to follow. God give us the faith in ourselves, faith in our fellow men, faith in a righteous cause and faith in God so that we shall be willing to sound the rallying trumpet and give battle in the name of the Lord God Almighty with an unshaken faith in final victory. J.A.S.

How Much Alcohol Do We Drink Under Prohibition?

By Robert E. Corradini

Alcohol Information Committee

THE purpose of the Eighteenth Amendment has been to reduce the amount of alcohol consumed for beverage purposes. To the extent in which the Eighteenth Amendment has succeeded in this Prohibition has been a success. Here, then, is the criterion by which we can judge the effectiveness and the ultimate worth of Prohibition.

An analysis of the different systems of liquor control, now in existence throughout the world, shows that while these have reduced the amount of alcohol consumed when they first began to operate, after a period of only two or three years the consumption began to increase, and the trend is toward a peak closely approximating the high level before the present legislation went into effect. In many instances after four and five years the consumption actually exceeded the high level before the new system began to work.

In the United States we have adopted a system of liquor control which differs essentially from all others in one vital respect. The Volstead Act defines an alcoholic beverage as anything containing more than one-half of one per cent. alcohol by volume. *To this definition can be traced all the success of Prohibition because the alcoholic content is so low that the legally permissible alcoholic beverages in this country are too weak to create new addicts or keep alive the habit in those who already have it.*

In other countries where they began with a beverage as weak as 2.75% beer, the experience has been that before long the alcohol content had to be raised, often several times, until finally the whole liquor traffic had to be restored.

Alcohol Consumption in the United States

How much do we drink now after twelve years of Prohibition? The answer to this question will show whether we are gaining or

losing ground. In 1925, we attempted the very first estimate in an endeavor to ascertain our Prohibition liquor consumption. While the data available were insufficient to make a thoroughgoing study, enough material was at our disposal to permit us to compute the probable amount of alcohol consumed since Prohibition went into effect. This study accomplished its purpose as it precipitated many other estimates by different individuals and varied interests.

There are today three estimates which are perhaps the most significant ones. One is made by the Association Against the Prohibition Amendment; the second by the Prohibition Bureau of the Department of Justice and the third by the Alcohol Information Committee.

Dr. Earl L. Douglass in his "Prohibition and Common Sense" has summed up these three studies. He shows that the estimate of the leading anti-prohibition organization admits that the amount of liquor consumed in 1930 was about 40% of the quantity consumed in 1914. This represents a reduction of 60% during Prohibition.

The estimate by the Federal Government shows the 1930 consumption to be only 30% of the quantity used in 1914. This indicates a reduction of 70% in liquor consumed after ten years of Prohibition.

The third estimate shows that today our liquor consumption is about 20% of the average for the pre-prohibition period of 1910 to 1914, when the use of liquor reached its maximum proportions. The full details of this study are found in Prof. Irving Fisher's "Noble Experiment."

None of these estimates are absolutely correct because the basic data upon which they are built is open, in many cases, to various interpretations. The value of these various estimates, at their best, is to give us the *probable trend* and a general idea of how we are moving. Based on these estimates we can be reasonably sure that today we are consuming at least ¾ less "liquor." This consumption of course represents a diminution in the amounts of beer, wine and distilled spirits drunk. These beverages do not all contain the same amount of alcohol and as alcohol is really the cause of all mischief, it is important that we ascertain the amount of *absolute alcohol* that we are consuming. *The fore-*

going estimates give us reasonable ground to believe that the amount of absolute alcohol consumed now is less than 50% of what it was in the pre-war, pre-prohibition period.

This low estimate appears to be confirmed by the decrease in social factors controlled by the consumption of alcohol as mortality from alcoholism and Cirrhosis of the liver, drunkenness and other indices which generally move parallel with the consumption of alcohol.

There is a great deal of skepticism in the public mind as to these estimates. It is therefore imperative that the reader be informed, to some extent at least, as to the method employed in arriving at our conclusions. It is obvious that bootleggers and rum runners are not inclined to file daily or weekly reports about their activities. We must therefore go to sources of information not controlled by anyone who might have an interest in suppressing or distorting information.

As all liquor can be grouped roughly into three categories, they will be analyzed in that way.

Production and Consumption of Beer

The estimates of beer consumption have been based primarily on the amount of *hops* produced. Definite data are available from the Department of Agriculture. To the production of hops we have added a certain amount carried over from previous years, also the imports. We have deducted the amount exported, a small fraction for waste and for use of non-alcoholic preparations, most of them for pharmaceutical purposes. From this amount we have eliminated the amount used for the manufacturing of legal one-half of one per cent. beer; this quantity being known with a certain degree of accuracy.

The remaining amount of hops was thrown into a hypothetical beer kettle and we estimated how much beer *could* have been produced and then we assumed that the whole amount was consumed.

The estimate made by our Committee varies in two respects. We have added to the amount of alcohol contained in this "illegal" beer the amount contained in the "near beer" brewed legally. We have allowed one and a half pounds of hops for the production of one barrel of illegal beer containing 31 gallons. Our authority

for this quantity has been the direct testimony of a man, who, for many years, has been the largest hop grower in the world.

The wet estimate allowed only three-quarters of a pound for one barrel of beer. We could not accept this estimate because it is the amount used in the production of beer by breweries with the latest and best equipment. No home-brewer can possibly match the process of manufacturing of our highly efficient breweries.

Wine Production and Consumption

Estimating the production of wine is comparatively easy. California produces over 90% of all the grapes and fairly exact figures are available as to the different kinds of grapes grown. We have taken all the wine grapes produced, have excluded table grapes and have added 40% of the raisin grape production upon the advice of the best informed authorities in California. The Department of Agriculture has furnished us fairly accurate information as to how much wine can be made out of grapes and all this gives us the basis for the wine estimate. We added to this hypothetical amount the quantity of wine released for sacramental purposes, on the assumption that some of it might have been used sacrilegiously, and that the alcohol had the same deleterious effect even upon the clergy who used it. We took in consideration the possible amount of wine which could have been produced from grapes grown outside of the State of California, making proper allowance for certain grape crops, as, for instance, Catawba, which are used primarily in the making of grape juice. We have estimated the probable amount of absolute alcohol which this wine might have contained. Because the production is based on the amount in the grapes produced, it does include wine which has been made in the homes.

Estimating the Hard Liquor Consumption

In estimating the production and consumption of distilled spirits, two radically different systems have been used. The wet estimate was based primarily on ingredients which could be used in the production of alcohol for hard liquor. This formula we cannot possibly accept because almost anything can be used to

produce alcohol. The wet estimate is based primarily upon the production of molasses and corn sugar. It points out that the production of corn sugar during Prohibiton has increased beyond the reasonable demands of our industries. This increase has been from 157 million pounds in 1919 to over 900 million pounds in 1928. The wet investigators, after an analysis of all the industries using corn sugar, do not find any new significant industrial demands in the Prohibition Period. The only exception is the rayon industry which consumes approximately 30 million pounds of corn sugar every year.

In our check-up on these data we found that in 1930 there was a decrease in the production of corn sugar of approximately 150 million pounds. We also found that approximately the same amount was refined and put on the market as a substitute for cane sugar, used primarily in our restaurants. These two items alone aggregate about 300 million pounds which the wet investigators had not found. It is ten times as much as the 30 million pounds allowed for the rayon industry. As there is such a great error in their estimate of one item alone, the reader can make up his own mind as to how accurate the rest of the estimate might be.

Instead of basing our estimate on the amount of ingredients which might have gone into the production of hard liquor, we depend upon a source of information which has fewer possibilities of being governed by prejudice or misinterpretation of the data.

The United States Government maintains chemical laboratories manned by trained chemists. Samples of all alcoholic beverages confiscated by the Government agents in enforcing Prohibition go to these laboratories for a chemical test, in order to show the amount of alcohol contained. These chemical reports constitute the basis for the prosecutions in our courts. It has seemed to us that here we have an index which cannot be affected by prejudice. We have taken all these chemical analyses which are classified under three headings, indicating the probable origin of the sample of the hard liquor; i.e., liquor released by the Government for medicinal purposes, recovered denatured alcohol, illegal distilling, and so-called "good liquor" which might have been imported by rum runners. All this is classified under three headings by the chemists. As we know definitely the total quantity produced

(Continued on page 24)

The Wets' Temperance Crusade

By Ilion T. Jones

WE HAVE been witnessing of late a curious spectacle: the wets "crusading" for "temperance." To be sure, they interpret the word "temperance" to mean moderate drinking, or drinking "like a gentleman." Which sort of drinking they insist is not only not harmful but may be beneficial. In fact, a group of men testified before the Congressional Committee recently that moderate drinking is relatively harmless, quite stimulating to bright conversation and good repartee, and, therefore, necessary to the enrichment of social life. The position of the wets, then, is that the 18th amendment has brought an increase of immoderate drinking of hard liquors, and that if we will make it possible for our people to secure light wines and beer at less expense, with greater ease, and without being put in the position of law breakers, we will quickly witness a return to true temperance—temperance in the form of moderate drinking, of course. Hence, they are engaged in a "crusade" to restore true "temperance" by repealing or modifying our national prohibition laws. This "crusade" should be taken seriously for the simple reason that an increasing number of our people are joining it.

Several facts, pertinent to their contentions, and based on experience of centuries, stand out prominently. First, repealing liquor legislation has always brought about an increase, not a decrease, of drinking. The tide of prohibition and temperance agitation between 1890 and 1900 in the United States, which culminated in stricter regulatory laws and the adoption of prohibition by many states, resulted in a decrease in the per capita consumption of liquor of all kinds. In the decade between 1900 and 1910 the wets waged a successful campaign to convince the people that prohibition destroys true temperance, and that the way to bring about real temperance is to repeal all liquor laws. The result was that most of the states that had adopted prohibition repealed it. The per capita consumption of all sorts of alcoholic liquors immediately began to increase, until in 1911 it reached the highest point in the nation's history.

Seeing that they had been misled, the prohibitionists began again to agitate for state-wide prohibition. By 1916 twenty states had adopted prohibition. The result was that the per capita consumption of liquor began to drop. Soon thereafter our National Prohibition Act was adopted and the consumption of liquor, according to our director of prohibition, has been decreased at least 60 per cent. since 1914, although, of course, the amount of consumption has fluctuated over the years, and drinking has increased among certain selected groups. The Provinces of Canada have experienced a rapid increase in the consumption of liquor since the repeal of their prohibition laws. The facts revealed in the history of liquor legislation warrant this unshakable position: Modification or repeal of liquor laws always increases, never decreases, consumption of liquor.

Second, the history of the drink problem reveals this bald fact: Drinking light wines and beers does not lessen, but increases the demand for hard liquor. This is one of the facts on which the members of the Wickersham Commission agree. Their report says, "Experience before National Prohibition makes it at least doubtful whether beer will replace spirits in general consumption to any degree. It must be remembered that before National Prohibiton increase in the per capita consumption of beer was accompanied by no decrease in the consumption of spirits." Hence the commission concluded, "The Commission is opposed to the proposal to modify the National Prohibition Act so as to permit the manufacture and sale of light wines or beer." Any observant person in the days of saloons knew that people learned to drink hard liquor by drinking beer or wine. Moderate drinking is the fundamental cause of the drink habit.

There is a fact that is scientifically attested, and thoroughly so, which explains why drinking light liquors does not lead to temperance. It is that alcohol is a habit-forming narcotic. Just what that means was very vividly set forth by the findings of a group of investigators at Cornell University, working under the Heckscher Foundation for the Advancement of Science. These investigators, reporting in January of this year, found out that anesthesia, alcoholic intoxication and narcotic habits all have a

(Continued on page 21)

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We recommend to the attention of our readers two program units on the liquor problem. One entitled "Unit E—The Liquor Problem" published by the International Council of Religious Education is a study unit for adults and older young people's groups. The second unit entitled "Prohibition" by D. Stewart Patterson is especially recommended for seniors and young people as a study course on prohibition. Study outlines and factual material with suggested bibliography are included in both programs. These programs may be ordered from the Presbyterian Book Stores. The price for "Unit E" is 15 cents, and the price for "Prohibition" is 25 cents or two for 40 cents. Now is the time to obtain these study units and start a prohibition class.

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Prohibition Is a Moral Issue

By Earl L. Douglass

SAID Dr. Henry Crane of Scranton recently in an address:

> I believe with all my heart, mind, soul and strength that the major key to this prohibition situation is the thing that has been sidetracked. Except for a few dear thinking souls, it has been largely ignored and forgotten, but it is the thing which we dare not overlook or forget. Before it is a political issue or an economic issue or an industrial issue or an efficiency issue, *prohibition is a moral issue.*

Truer words have not been uttered on this subject in recent years. We are merely skirmishing until we realize this. We are holding the seasoned and reserved forces in the rear and trying to overcome the enemy with hand grenades and snipers. Our greatest argument for the prohibition of the manufacture and sale of beverage alcohol has always been that even the temperate use of liquor leads to grave moral evils. Today, even prominent prohibition supporters are saying that the question is not whether drinking is right or wrong, but whether drinking is disadvantageous or dangerous in modern life.

This is in line with the modern idea that questions are not to be approached with any preconceived standards of right or wrong in mind but simply with the query, "Does this course of action seem to promote human happiness or decrease it?"

Prohibition went forward by leaps and bounds while the nation as a whole was filled with a deep sense of the iniquity of the liquor traffic. It has been limping ever since we have chosen as our defense the contention that the question involved is not one of morality but of social and industrial advantage.

Now this does not mean that prohibition is not socially and industrially advantageous. Dr. Crane mentions four issues—in addition to the moral issue—which we have pushed to the forefront in our reasoning on this problem. The first is the political issue. No one with half an eye to political advantage would advocate, for instance, a wet plank in either national platform. This is particularly true in the case of the

Republicans. It is conceivable that a wet Democratic candidate for President might, by an unusual combination of circumstances, be able to carry the "solid south" and keep the vote of the northern city Democrats as well, in which case he would stand an excellent chance of election. But no wet Republican nominee could possibly win the election. The millions of rural Republicans are in favor of prohibition, and, as has been amply proven before, they would simply stay at home and husk corn on election day if the Republican National Convention chose a wet platform and a wet candidate. The fact that both houses of Congress remain, in spite of wet propaganda, about 70% dry is indicative that dry politics is good politics.

The second issue which Dr. Crane mentions as having been pushed ahead of the moral issue is the economic. We have made a great mistake, undoubtedly, in giving it first place, but no one can deny that economically prohibition has greatly benefited the country. Even the opponents of prohibition admit that drinking has been decreased 60% since the adoption of the Eighteenth Amendment; and if our post-war liquor bill had amounted to three billion dollars if we had still maintained the open saloon (and most authorities consider this a conservative estimate) then prohibition has saved us at least $1,800,000,000 a year since we adopted the policy. If we count in the increased efficiency of the worker it would bring the total up several billions more. Undoubtedly we are well within the mark when we claim a saving of funds in this country of from three to six billions each year since prohibition was adopted and as a result of the policy.

As an industrial and efficiency issue prohibition has demonstrated itself to be probably the most beneficial piece of legislation ever enacted. The rich are still drinking, and many of the middle class have taken it up as a social fad, but the outstanding achievement of the Eighteenth Amendment has been that it closed the old saloon and by so doing removed temptation from the industrial worker. Employers everywhere say that "Blue Monday" simply ceased with the closing of the saloon, and no matter how many speakeasies have grown up to take their place workingmen as a class are simply not drinking today.

If we had the saloon or any form of control in these days of depression, conditions of poverty would be indescribable and the prospect of recovery alarmingly remote.

In other words, prohibition has demonstrated itself to be socially and industrially beneficial. Judged by all these standards the Eighteenth Amendment has been a success. But the reason why an obviously beneficial policy is being so vigorously opposed today by its enemies and suspected by its friends is because its friends are failing to give prohibition their support as a moral issue. In other words we are allowing our opponents to make a political football out of an issue which down at bottom is not a political issue at all but a moral issue. The real issue is not this law or that. The issue is alcohol. From time immemorial it has been ruining everything good and promoting everything evil. It has caused more crime than all other factors combined. It has caused poverty to stalk the streets of every city in the world, and every highway. It has crushed out the life of more women and destroyed the chances of more young men to make a success than anything else on earth. It has made more prostitutes and caused more illegitimacy than all other aids of vice in the world. While a few have always drunk moderately the majority of drinkers have been immoderate enough times to ruin something fine in life, and perhaps lead them into wrongdoing and crime.

The situation today is not any different. Not because we have an Eighteenth Amendment but because we still have 40% as much alcohol being drunk in defiance of the law as was consumed under the law in former days, many social conditions are troubling the hearts of everyone capable of being troubled about anything. The new freedom of woman has led thousands of women to adopt the alcoholic vices of men. No sensible person can claim that this has been caused by the presence of an amendment in our constitution or a law on our statute books and for two very definite reasons: First, because the cigarette habit among women has increased many thousand per cent. in recent years and there has been no law against smoking. If it's a repressive and sumptuary law which has driven women to drink what has driven them to smoke? The answer in both cases is the same—

the appeal of a narcotic habit forming drug to which women as well as men have had access since the adjourning of the old restraints which formerly surrounded womanhood.

The second reason why no one can logically blame prohibition for the increased drinking among women is the fact that there has been a corresponding increase of drinking among women in practically all countries. The drinking problem is much more serious among the women of England than among the women of America. A friend of mine, who speaks frequently on prohibition, is in the habit of reading a newspaper clipping which describes in vivid terms the dissolute and drunken habits existing among certain young people. He then asks if his non-prohibition listeners would blame that on prohibition. Invariably there is an enthusiastic declaration that they would. My friend then calmly announces that he has been reading not from an American newspaper, but from an Australian, describing not what the young people of New York, Philadelphia or Chicago are doing but what the young folks of Sydney and other Australian cities are doing—where they don't have prohibition at all but the open saloon.

Liquor is still the great destroyer. It will not be made less so by adopting a dispensary system. We will still have alcohol, and always alcohol is a narcotic, habit-forming drug. It degrades in Canada where they have "control" exactly as in the United States where the prohibition law is still being violated to the extent of thirty or forty per cent. The issue is not prohibition. The issue is alcohol.

The best thing Christian people can do for the prohibition situation is to begin to pray about it, and for this very definite reason: That what makes prohibition limp today is the fact that so many otherwise good people can see no harm in buying from a bootlegger and serving liquor to guests. In other words what was once a moral problem has largely lost its moral significance. As it has lost its moral significance it has lost its power. Let Christian men and women kneel down and implore Almighty God to enable them to see the drinking problem as it is, and then seeing it as it is let them go forth to tell it to others.

(Continued on page 20)

Humane Education Today

By Frances E. Clarke

NOT so many years ago a humanitarian was looked upon as an elderly lady who stood on street curbs, and harangued brutal drivers, to the amusement of onlookers. Today the humanitarian is the average citizen. Changed times, changed sentiment are responsible for the changed attitude toward lower animals. Yet the millennium for these lowly creatures has not been ushered in. Crimes perpetrated against them daily are legion.

Let us consider a few matters that demand humanitarian intervention. But, first, we should attempt to define cruelty, and then ask: What constitutes cruelty to animals?

Cruel comes from the Latin *crudelis* and *crudus*, raw, rough, or untutored. It marks a degree of inhuman feeling uncontrolled by culture or refinement. It implies a low stage of civilization. Cruelty to animals is any form of neglect or mistreatment, *whatever the cause* of cruelty.

In what respects is cruelty being inflicted on animals today? This is a timely question that the average citizen may well ask. An inclusive answer is that present-day civilization is built upon a foundation of cruelty to animals, cruelty involved in the processes that provide our sport, our entertainment, our clothing, our food. The following are a few illustrations:

* * * * *

In the last hunting season over six million licensed hunters were depleting the bird and mammal life of our country, and, according to the same authoritative source, about six million more that were not licensed. For years, the federal government and the state governments, realizing the drastic need for conserving America's vanishing wild life, have set aside large areas of land as sanctuaries, known as national parks, national forests, national monuments, state parks, state forests. Laws continue to decrease the bag-limit and to shorten the open-season. Individuals have proclaimed their estates sanctuaries by posting them with "no hunting" signs, and by feeding birds that could

be induced to remain North during the winter months. The Audubon Society, the Nature Magazine, and other organizations and organs have sounded warning notes. But hunting, a primitive instinct, is still popular. Ammunition companies, which exist for profit, are all-powerful.

The Nature Magazine in a recent editorial entitled "Refinements of Destruction" sums up the situation: "Though the very existence of most of our game birds and mammals and fishes is seriously threatened, inventions for their destruction show no abatement. In most of our periodicals devoted to sport we are confronted *ad nauseam* with long-winded discussions of the latest fashions in artillery or lures . . . and a hundred other refinements of destruction are treated with a detail and seriousness that suggest a people threatened with extinction by an overwhelming horde of ravening beasts, rather than a race intent on destroying its heritage."

Blood-lust, ignorance, and the almighty American dollar are responsible for this wholesale slaughter of our birds and mammals.

* * * * *

Annually millions of pelts pour into the fur-marts of America from trapping regions in the United States and Canada. Many species of animals are beginning to vanish, but the trade of the trapper prospers.

"Why I thought all our furs came from fur-farms!" exclaimed a woman recently.

Fur-farms could not meet the demand for fur. Though statistics show that they are increasing, they are not increasing in ratio to the demand for fur products. The steel-trap and other traps as cruel are the instruments of torture that provide adornment for the shoulders of the women of today. Only one state so far has outlawed the use of the steel-trap. How soon other states will follow the civilizing lead of Massachusetts will depend on women's interest in such legal measures.

Fur fabric is steadily coming into its own. At present it is the foundation for garments trimmed with the most expensive fur. At present, too, it is worn exclusively by an increasing number of women who refuse to become parties to the cruelty

of trapping. It is lustrous, it keeps its sheen, it wears longer than fur. English imports, among the most beautiful on the market, sell as high as twenty-five dollars per yard. American products are cheaper, but lovely. Fur fabric is sold in the better class of department stores.

* * * * *

Annually over one hundred million four-footed animals are slaughtered for food in the United States. Approximately sixty-five million swine, sixteen million sheep, thirteen million beef animals, and ten million little calves, each year, wind along a pitiful trail from range or farm to abattoir. It has been estimated that if they were placed in line, about six inches apart, they would extend seven and a half times about the earth.

The cruelty of this meat odyssey begins on the western ranges, where thousands of head of cattle die each year from exposure, from too early lambing, from too early shearing, from famine, from thirst. The federal government does what it can to relieve conditions, but the figures estimating the annual loss are deplorable.

Then comes transportation with its casualties due to overcrowding within cars, inadequate protection from inclement weather, mixed loads of live stock, slippery floors, and a dozen other crimes against the creatures that must die that we may eat. Examine the report of just one state organization, the Wisconsin Humane Society, which each year makes an analysis of carload shipments to determine the underlying causes that contribute to live stock losses. In 1931, this organization "examined 303 carloads of stock, finding a total of 558 casualties, which included 235 crippled cows, calves, hogs, sheep, and horses, and 323 dead cows, calves, hogs, sheep, and horses."

Then come the abattoirs of the large packing centers and the smaller cities. There is no such thing as humane slaughtering in the United States. Humane slaughter is compulsory in Scotland. It is practiced to some extent in England and Ireland. It is the practice, but not the law, in Germany and Sweden. But in France, Italy, Belgium, and the United States the methods

are cruel. It has been justly said that if butchering were done in view of the populace of towns and cities there would be fewer persons eating meat.

Cruelty to food animals is a serious indictment of the civilization of a people.

* * * * *

The performing animal is not a credit to the intelligence of an audience. Tricks, in spite of propaganda to the contrary, are inevitably taught by instrumentalities that are harmful or at least painful. A few tricks, a few animals, may escape the charge this article prefers. But how much more to the credit of gaping, applauding audiences would it be, if their interest in God's great out-of-doors made such artificial tomfoolery obnoxious. The "intelligence" of the animal brings applause. The intelligence of an audience should withhold applause. Yet children are taken by parents to see weary creatures go through their unnatural and ludicrous antics. Transit from town to town in all kinds of weather, under all kinds of conditions, is another hardship of the performing animal.

* * * * *

Roadside zoos are in the same class with performing animal acts. Any zoo, whether it is the property of a gas-filling station or a city, should provide habitat consistent with the nature and comfort of the captives, or resident citizens should take steps to have it abolished.

The desire to look on creatures, captured and confined in wretched quarters, or displayed in unnatural condition, will yield, as public sentiment becomes educated, to a desire to enjoy nature first hand, with camera and guide book along nature trails.

* * * * *

After sixty years of legal vigilance, cock fights are still being raided in different parts of the country.

Bull fighting has attempted to enter American sports.

The rodeo, though limited by law in the exploitation of its cruelties, continues to be patronized by record-breaking audi-

ences, and is frequently under the patronage of churches and charitable organizations.

Cropping the ears of dogs, illegal in New York State, Connecticut, and Massachusetts, is being done by dog show exhibitors of certain breeds.

Setting-up and breaking horses' tails, condemned by the National Horse Show Association, is a horrible operation, ordered by individual horsemen.

* * * * *

In the average citizen lies the hope of animals. As humane education is disseminated, he will become better informed, and his influence for good will grow increasingly effective. He will secure humane legislation, he will prohibit barbaric sport, he will abolish cruel customs, that bird and mammal may come justly into their own.

Prohibition Is a Moral Issue

(Continued from page 15)

Prohibition is not primarily an economic, social, industrial or political problem. It is a moral problem; and until we recognize this we will be kept on the run by our enemies. The reawakening of this conviction under the spirit of God will do more to crush liquor, the Great Destroyer, than all the books and educational programs in the world.

As the army chaplain, Samuel Doak, stood before the Colonial troops about to go into the Battle of King's Mountain, he urged them to go forth in the name of Jehovah and with the sword of Gideon. They did; and their efforts started a British retreat which ended with the surrender of Cornwallis. When we go forth, not with more charts and questionnaires, not with statistics and surveys but in the name of Jehovah and with the sword of Gideon, we will drive our opponents before us as our forebears did at King's Mountain.

But we will never do it until we recognize this simple fact:

PROHIBITION IS PRIMARILY A MORAL ISSUE.

The Wets' Temperance Crusade

(Continued from page 9)

similar physical basis: a coagulation, or thickening of the proteins in brain and nerves. This thickened condition persists or remains after the person has ceased to take the narcotic and accounts for the craving. This craving *is* the habit. In order to cure that habit they have devised a method of effectively washing the brain and the nervous system clean of the "thickening."

There are a few people, but comparatively few, who can drink in moderation indefinitely and not become addicts, and seemingly not injure themselves by so doing. But the overwhelming majority of people who begin drinking in moderation end by drinking to excess. It can be said, with plenty of experience extending over the centuries to prove it, that any person who begins to drink in any quantity lays himself open to the liability of forming the drink habit. It is in most cases not a question of will power or self control at all, but solely a question of the amount of "thickening" or "coagulation" that takes place in the brain and nerve cells. When that thickening takes place the resultant craving takes the form of a disease largely beyond the control of the drinker. So we are justified in taking this unequivocable position: both ordinary experience and scientific investigation prove that heavy drinking cannot be prevented by persuading people to become light drinkers. It is the other way around: light drinking almost invariably leads to heavy drinking.

Third, the results of numerous scientific tests prove that drinking with any degree of regularity, intoxication in any degree, anaesthetizes the body. The effect of alcoholic anaesthesia is to slow up bodily processes, to break down intellectual and moral restraint, and to open the way for all sorts of foolish, silly, immoral, dangerous deeds. Alcohol is, therefore, a foe to human efficiency, health, happiness and social security. All who believe in sober, secure, peaceful, happy social relationships, should oppose the effort now being made to make liquor drinking an accepted practice in our social tradition.

Mr. Woodcock, the Director of Prohibition, is eminently correct when he says we need to create in the United States a

culture that does not depend for its vitality on alcoholic drinks. It is a sad commentary on any person's physical or mental condition,—especially a person in the bloom of youth or the vigor of maturity—when he needs a poison in his system to improve his repartee, or liven his conversation, or stimulate his social graces. There is something radically wrong with any woman, especially any young woman, who needs liquor to make her vivacious or attractive. There is something fundamentally deficient with any person who requires a narcotic of any kind to quiet his nerves, stimulate his mental processes, or encourage his best endeavors. All that any normal person needs to produce a self at its best are the normal, natural stimulants and sedatives—sleep, exercise, food, etc.—which nature provides in connection with the normal functioning of the body. Narcotics, even in small doses, produce a false stimulus while they weaken and slow up the normal processes of body and brain.

The only solution of the problem of drink, therefore, is to refrain from its use. Temperance that is true temperance should take the form of total abstinence. Despite the other issues that may be put in the forefront, the only real issue before the American people is whether they want to become a nation of drinkers or to be sober. If the wets are sincerely desirous of promoting true temperance, let them join us in a united effort to teach our people the ill effects of drink. This is a point where we can agree, whether or not we can agree on legislation to socially control the traffic in drink. Laws or no laws, enforcement or no enforcement, our problem is to persuade our people not to drink. What we need is a "crusade" against drinking, a campaign which reveals to our people, especially to our youth, the scientific facts about the effect of alcoholic drinks upon the human body and its functioning.

This campaign should have the following features: (1) A nation-wide campaign to secure the signing, by young and old, of total abstinence pledges; (2) A concerted, persistent effort in all social groups to get people to cease serving liquor and to make drinking unpopular at social functions; (3) Regular, systematic instruction in our church schools about the effect of drink; (4) Regular instruction in our public schools and col-

leges about the psychology and the physiology of drink. Many of our states have laws requiring such instruction in the public schools. Let the educators of our land take the lead in seeing that such instruction is provided. This will mean they must furnish the publishers of text books with material for such instruction, urge text-book commissions and departments of education to see that such instruction is included in all material for the use of schools, and then see that the instruction is actually given. Ministers and teachers in every community and every state ought to get together on this concrete program.

Some such temperance program as above outlined is foundational. For, after all, temperance is the nub of the whole liquor question. If we can persuade our people in large numbers to cease drinking, the matter of law enforcement and observance will take care of itself. The problem of liquor would then become as simple as any other social problem about which we are forced to legislate. Doubtless, the irreconcilable wets know this. That's why they insist that the first step toward making our nation temperate is the repeal of our liquor laws. For if we really become a temperate nation our laws will never be repealed. But so surely as drinking becomes again a fixed practice in our social customs, so surely will our prohibition laws be repealed. The responsibility of preventing that by a nation-wide temperance crusade rests squarely upon the ministers of our churches. They must shoulder the major share of the responsibility for creating the sentiment to initiate and carry through such a crusade.

I have hitherto recommended legislation effectively to supplement the Prohibition law for the District of Columbia. The Attorney General has made recommendations as to the character of such legislation before the committee of Congress. I again urge favorable action.—PRESIDENT HOOVER.

Who's Who in this Issue

Robert E. Corradini is Executive Secretary of the Foundation for Narcotics Research and Information, Inc. Mr. Corradini is the author of numerous articles in this field. He has assisted Prof. Irving Fisher in preparing the manuscript for "Prohibition Still At Its Worst" and "The Noble Experiment."

Ilion T. Jones is the pastor of the Madison Square Presbyterian Church, San Antonio, Texas. Dr. Jones is a contributing editor to Moral Welfare. His articles are to be noted for their discernment, clarity, and comprehensive approach.

Earl L. Douglass is the author of "Prohibition and Common Sense" published in 1931 by the Alcohol Information Committee. Dr. Douglass is a prominent writer in this field and devotes much time and attention to speaking and writing on prohibition. He presents a much needed approach to the problem in this article.

Frances E. Clarke is Educational Director of the American S.P.C.A., New York City. Miss Clarke's article, "Humane Education Today" presents a modern approach to the problem of cruelty to animals in present day society. Her article is stimulating and will cause many to think over its implications.

How Much Alcohol Do We Drink Under Prohibition?

(Continued from page 7)

and released under two of these headings, it is a matter of elementary Arithmetic to estimate the third.

Our formula, which took months of research before it was completed, was submitted to the leading chemists in the Government Laboratories before it was worked out. We were assured that the probable error would not be above 5%.

We make no extravagant claims for these estimates, although we have refined our methods again and again, as new data were found, the formula still stands.

These conclusions that we have a reduction in the amount of alcohol consumption squared with public observation that today there is but a small fraction of the drinking of our Pre-War, Pre-Prohibition days.

"THE TRUTH SHALL MAKE YOU FREE"

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MORAL WELFARE

General Assembly Issue

A Symposium on the Eighteenth Amendment

May, 1932

MORAL WELFARE

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"Will Resolute Hisself to Death"

The story is told of a colored man who, when he first saw an electric fan in action, mistaking it for an imprisoned squirrel, said: "Boss if dat squirrel does not stop resoluting, he will resolute hisself to death." General Assemblies pass many resolutions. As an expression of conviction and purpose, they are a valuable asset; as a substitute for action they are intellectually, morally, and spiritually enervating.

Many delegates will pass their own individual resolutions. Moved by worthy presentations of noble purpose and lofty idealism, they will sincerely resolve in their own hearts to live with God and for man as never before. All will go down from the mountain height experiences into the valley of sorrow, sin, woe, want, and war. May God forbid that our resolutions shall be found only in the Minutes of the General Assembly. May they be written in letters of light into the vitality of our preaching, the spirituality of our living, the integrity of our business, the fraternity of our racial and international relationships, and the virility of our warfare upon the economic injustice, pagan militarism, obscene movies, and alcoholic domination. May these resolutions be like the whirling dynamo to catch the power of the Unseen and to apply it to carrying the Light of Him who lighteth every man coming into the world, that the kingdoms of this world may become the Kingdom of our Christ. To Him be the glory, Amen.

—J. A. S.

825 Witherspoon Building,
Philadelphia, Pa.,
May 18, 1932

To the Friends of the Eighteenth Amendment:

Prohibition is a moral issue with Christian people. They see moral ideals wrecked, moral standards defied, moral character ruined by liquor drinking. They see immorality and crime stimulated by the traffic in liquor. They recognize the poverty and economic ruin it spreads among the people, rich and poor alike, but, they recognize the issue as a moral issue.

The tragedy of tragedies about this business is its disastrous results in the moral world. By it, God's image in man is marred. Man's feeling for holy things is dulled. Even the slightest stimulation of liquor releases inhibitions in otherwise morally restrained people and immoral things are likely to happen. When restraints have been loosed through the exhilaration of drink, irresponsibility does its worst, particularly with boys and girls.

Men can not love liquor and preserve a keen sense of the presence of God in their lives. Men who drink are not responsive to the directing and restraining influences of conscience and high ideals.

It is a moral issue! Christian people must stop quibbling about the pros and cons of the subject as related to their personal right to drink or not to drink. That which hurts life by thwarting its better impulses, numbing its sense of oughtness, and spoiling its sanctions ceases to be the personal privilege of any Christian.

Sincerely yours,

Wm. C. Covert

Prohibition Enforcement

By A. W. W. Woodcock

I HAVE no doubt that the Bureau of Prohibition is steadily becoming a more efficient body of investigators. It is making each month of this year from 20 to 30 per cent more cases than it made in the corresponding months last year. It is making its cases better. Since January 1, 92% of the cases terminated have resulted in convictions, a result obtained in no other branch of criminal law with which I am familiar. State officials supply the information which leads to the making of about fifteen per cent of our cases and about the same percentage of our cases are sent to the State Courts for trial, thus relieving the Federal Courts. Citizens supply the information for about forty-three per cent and the remaining forty-two per cent are the result of our original investigations. The one shadow on the picture is cast by those communities where some State officials translate dislike for the law into complete inaction or active partisanship with the violator.

For the last fiscal year there was appropriated for the Bureau of Prohibition $9,623,390. There were collected by way of fines levied in the Federal Courts, taxes and penalties and from the sale of seized property $4,138,211.11. We will return to the Treasury as savings from the appropriation about $160,000. Then there were assessed as fines upon cases made by the Bureau and prosecuted in the State Court $1,091,996.45. These sums deducted from the appropriation leaves $4,234,282.44, which is the net cost of the Bureau for the last year, or something less than four cents per capita. In fairness, however, if one is seeking the entire cost of prohibition, he should add the cost of the increase in Customs, in the Coast Guard, in the U. S. Courts and in the jails and deduct the value of that part of the $24,000,000 of appraised value of property seized, which was turned over to various departments of the Government in kind.

All these figures are estimates which I cannot make accurately.

There is nothing spectacular in our efforts. The policy is one of steady, unrelenting pressure against the commercial violator. I think it is having a definite effect upon the unlawful traffic in that the violations are being driven further and further to cover. I think you will find that this is the effect of the systematic enforcement of any law.

There are about 2300 Federal Prohibition Agents and Investigators. It is a small army and one whose efforts among 125,000,000 of people might easily become entirely dissipated unless they were rigorously directed against a definite objective. The objective we have selected is the trafficking in intoxicating liquor. Obviously this leaves the purely private violator probably a much larger class—out of the direct range of the Federal effort. Yet he is the root of all the trouble. He supplies the demand. The manufacturer or seller would not undertake the risk of jail—where he always eventually goes—were it not for the temptation offered him by the private violator.

While this is a seeming paradox—the inability of the law to reach directly the real source of trouble—it is not unique in respect to prohibition. Commercial gambling flourishes because some citizens supply the demand. Vice is offered because some citizens demand it. Sunday selling proceeds because citizens are customers. And so on through the list.

As to prohibition, it was demonstrated that mere temperance education was not effective in decreasing the consumption of intoxicating liquor. The per capita consumption was increasing with fair regularity down through 1914. Prohibition has decreased it according to our best estimates about 65% of what it was in 1914. It is a fair deduction then that the ideal of National Prohibition can not be reached until there is a combination of an earnest effort to enforce the law and a revival of temperance education to persuade the private violator to abstain. There is just as wide a field for temperance education as there ever was. There is just as great a necessity. It is the peculiar opportunity for the church. I would like to see the churches concentrate their great influences in the realm which is their own. If the churches will undertake to educate the

(Continued on page 11)

The Task of the Church in the Present Crisis

By J. A. Stevenson

THE first task is to recognize that there is a crisis. We stand face to face with the possibility of state nullification of the Eighteenth Amendment. Until the leadership of the church has a keen realization of this immanent debacle, the church is quite unlikely to live up to the responsibility of moral leadership.

The second task is to pray unceasingly to God. We have talked so much about amendments, laws, modifications, referendums, repeal, that we have forgotten to talk with God. If the church will talk more intimately and intensely with God, she will be able to talk more effectively to men. Until the church is driven back to God by her consciousness of her need of help from the Great Helper, her cause will languish. The church can be set on fire only by men and women who have tarried until they have been endued with tongues of fire by the living, vivid, vital Spirit. Shall We All Unite In Prayer?

The next task is the production and promotions of ways and means that shall produce an informed church. No great moral progress can be secured by moral passion if it is not reinforced by unusual intelligence. No ignorant church can attain permanent moral leadership. "Thou shalt worship the Lord thy God with all thy mind." That means not only an understanding communion with God but intelligent action for God. Unless the pastor and Sunday School Superintendents will avail themselves of the programs and literature of the church, their Sunday School will be uninformed and their church morally and spiritually anemic.

The church must be creating a new passion and program for civic righteousness. Too frequently, good Christians pray for

their country and then permit the anarchistic bootlegging gang to run and ruin it. It is supreme folly to pass laws and expect habitual criminals to enforce them, to attempt to build the church and, at the same time, permit the enemies of the state, the church, and God to sit in places of power.

Every church ought to have a few fearless, intelligent and public spirited men who will give themselves, with sacrificial spirit, to the welfare of their own community. Check upon the executives. If they are derelict, reason with them; if they will not mend their ways use the old Latin motto, "Soc et tu em."

The Church ought to assume leadership in binding together all the local organizations that make for righteousness into one cooperative federation. Letters, in the name of the local church, ought to be written to conspicuously and atrociously wet papers. A prominent newspaper man recently told me that he had seen more than one city editor walk the floor because of the receipt of such a letter.

The church ought to thank God that the National Education Association, the Parent Teachers' Association, The Council of Woman's Clubs, the High School Principals Convention and other great educational Associations are vigorously supporting prohibition and ought to give sympathetic cooperation to the local educators in their efforts to teach the youth the truth about alcohol.

"The Road to Peace"

Copies of this study program on Disarmament may be obtained without cost by writing to any one of the five Central Distributing Agencies or to the Department of Moral Welfare offices. Write for these programs early and develop an interesting meeting with this study and worship program on an outstanding modern question.

The Historical Background of the 18th Amendment

By Boyd P. Doty

THE Eighteenth Amendment is the culminating expression of the high purpose and ideal of the American people to be free from an age-old impediment to economic, social and moral progress. It has its foundation in scientific revelation, economic and governmental experience, the broadening of the social view and the developing of the moral insight.

The Declaration of Independence did not free the American colonies. The Emancipation Proclamation did not set at liberty a single slave. Neither did the Eighteenth Amendment and the liquor problem; but as the Declaration of Independence was notice to the world of the sovereignty of free men and their purpose to establish real independence and a new nation, and as the Proclamation rallied both bond and free, so the Eighteenth Amendment has served as a declaration of policy, a declaration of independence of things as they used to be and as a proclamation of the high purpose to make America sober.

It has been said that the Eighteenth Amendment was hastily "put over" on the American public. Let history answer this charge. Prohibition is fundamentally not a new issue in the world. It dates back to the Garden of Eden. The evil consequences of the use of wine have been known ever since the days of Noah. Every great nation of the world has had to wrestle with the problem of drink.

In 1777—twelve years before the beginning of our constitutional government—the Continental Congress enacted a resolution calling upon

"the several legislatures of the United States immediately

> to pass laws the most effectual for putting an immediate stop to the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived, if not quickly prevented."

In 1785 Dr. Benjamin Rush published his famous scientific treatise, "AN ENQUIRY INTO THE EFFECTS OF SPIRITUOUS LIQUORS UPON THE HUMAN BODY, AND THEIR INFLUENCE UPON THE HAPPINESS OF SOCIETY." This treatise led to the formation of the Union Temperance Society of Moreau and Northumberland, to the National Society for the Suppression of Intemperance in Boston. It was also an inspiration to Dr. Lyman Beecher in the preparation of his six famous sermons on temperance. (1826)

Before the Civil War the prohibition movement had gained such headway that 14 states had outlawed the liquor traffic. In the dire financial emergency of that great conflict it was possible for the liquor traffic to trick the American conscience and fasten the internal revenue system upon our government in order to provide the sinews of war for the Union. In the settlement of the momentous issues involved the prohibition movement was set back fifty years.

After the Civil War, four major movements were developed to recreate public sentiment against intoxicating beverages and to galvanize it into action. 1869 saw the launching of the prohibition party. In 1873, the Women's Crusade of Hillsboro, Ohio, stirred the nation. In 1874 this movement culminated in the organization of the W. C. T. U. which has unceasingly advocated the abolition of the traffic. In 1893, the non-partisan movement of the Anti-Saloon League was launched, amalgamating all the forces of all political faiths and religious creeds for the ultimate overthrow of the American saloon and all that it stood for. By the time the Eighteenth Amendment to the Federal Constitution became operative, 33 states had, independently of that Amendment, adopted state-wide prohibition. In addition to these states, large areas in the remaining 15 states were under some kind of prohibitory law, so that more than three-fourths of the area, and considerably more than two-thirds of the population were thus living under prohibition. *The United States was ready for prohibition.*

The *first resolution* for national constitutional prohibition was introduced by Senator Blair of New Hampshire in 1876, a *second* in 1885, a *third* in 1911, a *fourth* in 1913, the *fifth* in 1916. The *sixth* resolution was submitted in December, 1917, to the state legislatures as the previous 17 amendments had been submitted for ratification, and by more than the necessary two-thirds majorities required by the Constitution. It passed quickly to the states and within one year and 28 days had been ratified by three-fourths of the states as required by the Constitution and was later ratified by ten additional states, or 46 of the 48.

There are several significant facts about the adoption of this amendment. It was adopted by a *larger number of states* than ever ratified any other amendment.

It was ratified by a *larger proportion* of the states than ever ratified any other amendment.

With three exceptions it was ratified in a *shorter length of time* than any other amendment, even including the Bill of Rights.

It was ratified by a vote in the state legislatures of *more than* 4 to 1.

It is said that the Eighteenth Amendment was "put over" in the absence of a large group of American soldiers over seas. Of the Congress which submitted the Eighteenth Amendment, one-third of the Senate was elected in 1912, one-third in 1914 and one-third in 1916. Every member of the House of Representatives was elected in 1916, five months before the United States entered the World War and before a single American soldier had been called to the colors. When the soldiers returned, if their influence or vote could be noted at all, they helped the election of larger dry majorities to state legislatures and Congress year after year. The present United States Congress has a larger number of dry members than voted for the submission of the Eighteenth Amendment in 1917. In the first test vote in the Senate the vote stood 55 dry, 15 wet.

The Eighteenth Amendment represents the overwhelming sentiment of the American people. Even in the face of high-powered propaganda one may confidently say that the Eighteenth Amendment will never be taken out of the United States Constitution.

Then and Now

By Harry Thomas Stock

THE liquor business never contributed a single benefit to American life. The bootlegging traffic of to-day is only the liquor trade of yesterday. Every basic argument against the bootleggers of the present applied to the organized liquor forces before prohibition. To repeal the amendment would be to give legal approval to a traffic that has always defied the government and has never voluntarily accepted any kind of regulation.

No serious defense of the use of intoxicants is made by socially-minded people. The only honest argument is, "I want the right to drink when I please." The same plea might be voiced in behalf of the use of cocaine or other habit-forming drugs. In organized society, the individual has no right to do those things which are a menace to his neighbor.

Prohibition was approved not because "bigots" outnumbered "reasonable" men. It came as a nation-wide revolt against a powerful foe who despoiled men and their families, who disrupted homes, who corrupted public officials, who flouted all laws. Disregard for law was one of the chief reasons for the enactment of prohibition. The leopard has not changed his spots: the liquor traffic is organized against the government today with bags of gold and machine guns. Shall we do away with laws just because they inconvenience the traders in alcohol?

There have always been two reasons for the strength of the wet forces. The first is that the drinker has become a slave, with an insatiable appetite which he does not want to control and which he does not want society to control. In the name of "personal liberty" this slave opposes every effort of society to regulate the amount that he shall drink and to interfere with the way that he shall conduct himself at home, on the street, and among his neighbors. In the days of state control, during the times of local regulation, during the present era of prohibition

this anarchist has set himself above the government, and has insisted upon the "holy right" to drink what he pleased and to become as bestial as he pleased!

The liquor industry, legal or illegal, is the most conscienceless form of organized greed that America has ever had to oppose. It is no more cruel or unpatriotic today than it was before the federal amendment was approved. It would not become chastened and reformed if some other form of attempted liquor control were to replace federal prohibition. Distillers and brewers have always been able to pay huge sums to oppose every proposed regulatory law, to bribe policemen and deputy sheriffs, to elect crooked politicians to office. They find it much more difficult to bribe federal prohibition agents than they did to control local policemen. In pre-prohibition days and at present, every form of graft and crime is in close alliance with the greedy forces which make and sell alcohol. Stop crime by repealing the amendment? Repeal would but remove the most serious obstacles which the criminal forces of society today face.

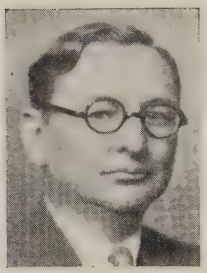
Personal appetite, on the one hand, and a cruel and heartless big business organization on the other: these are the two foes of pre-prohibition days. They are the two forces that broadcast the present deceptive repeal propaganda. Prohibition enforcement is not perfect, but it is becoming increasingly effective. And that is what is troubling the wets. The vast majority of American citizens would today be well satisfied with prohibition, it would not be regarded as a major issue, if it were not for the highly subsidized propaganda manufactured by those who want to grow rich from the misery of poor men and women. Those who have defied government and society, in the past and at present, would but receive a new impetus to prey upon our citizenry if a wet victory were registered in the next elections. The duty of friends of ordered government is clear: to give unstinted support to those leaders and agencies dedicated to the control of unbridled appetites and to the suppression of that greed which despoils men and corrupts society.

(Continued from page 4)

private violator, the Bureau of Prohibition will guarantee success against the commercial violator.

Personal Liberty

By Ilion T. Jones



IT HAS become a habit with the wets to associate prohibitionists with "tyrants," "witch-burning zealots," "proponents of the Spanish Inquisition," and other vicious groups who, throughout history, have deprived others of their freedom. At the same time they assert that our prohibition laws are out of place in a free government.

We may well ask the citizens of this republic, therefore, to consider afresh the function of government and to define what is meant by the term "freedom." The design of government is to vouchsafe to individuals such inalienable rights as "life, liberty and the pursuit of happiness." When we ask organized government to assume that function we give it the inherent right to control, even to suppress, the activity of any person or group of persons which interferes with the common weal. Government achieves this control through prohibitory laws. All our laws are prohibition laws—our traffic laws, our drug laws, our building codes, our criminal statutes, our sanitary regulations, our immigration laws, et cetera. Judge Andrew A. Bruce, president of the American Institute of Criminology and professor of law at Northwestern University, has shown that the Federal constitution contains forty-four prohibitions upon the states. There can be no such thing as social control through orderly government without prohibitory laws.

No individual in the social order has any right natural or otherwise, which gives him the liberty to injure the person or property of another, to deprive another of his liberty, or to deny another the privilege to pursue happiness. Where there is more than one person to be considered freedom is a relative term. There is no such thing as absolute freedom. The constitution of our democracy does not reserve to any individual the right to do as he pleases. His freedom is limited by the rights and welfare of others. And the more crowded any state becomes the more it becomes necessary to prohibit the acts of the individual in the

interest of the larger whole. Whatever human freedom there is in organized society must be found within the limits of these fundamental principles.

Our liquor laws are founded squarely upon these principles. Drink had ceased to be a personal and had become a social problem. The saloon was a public nuisance. The liquor traffic was corrupting politics and government and carrying with it a train of social ills. It was not only the right but the duty of government to control, yea to suppress the traffic. The Supreme Court of the United States has always recognized it to be the right and duty of the state to protect society against the unsocial acts of the individual.

The principles of government just explained are compelling principles of Christianity. Unquestionably Christ taught that his disciples should not only subordinate their personal interests to the common good, but positively seek at all times to achieve that good. What the law tries to enforce the Christian does without compulsion. He finds his liberty within the limits of such principles. An enlightened social conscience should prompt a Christian as a citizen not only to obey laws designed to seek the good of others, but to labor for advanced social legislation. This does not mean that a Christian expects the church to control the state. Nor does it mean that he desires to enforce his religious ideals upon others. It only means that religion cannot be lived in a vacuum, and that when religious people undertake to become good members of the social order they endeavor to express their religious ideals through the medium of social institutions.

The bigot, therefore, is not one who tries to suppress social evils, but the one who puts his own selfish desires and appetites above the common good. The fanatic is one who blindly refuses to admit that others have rights to be respected. The tyrant disregards the welfare and overrides the wishes of the larger group. The only right prohibition denies any person is the right to injure others. In organized society no individual ever possesses that right. Prohibitory laws therefore are designed only to restrain the unsocial, or tyrannical deeds of the few. The issue in the present controversy over the 18th amendment is: are our people socially minded enough to put the welfare of the whole people above the appetites of the few? And it is an issue fundamental to good government and social weal.

The Economic Benefits of Prohibition

By Earl L. Douglass

SOME people may have the impression that there is no such thing in the world today as economic benefit—these hard times have given us such a pessimistic outlook on many things. However, one need only reconstruct in his mind the poverty and squalor which the liquor traffic created in the old days to realize how much worse off we would be today than we are if we had this traffic to contend with. For ten full years before the decline began we had the most unusual prosperity that any nation has ever experienced, different from other periods of prosperity in that it raised the standard of living for the masses to heights never before enjoyed by the common people. This was largely due to the diversion of great sums of money from a parasitic traffic to legitimate channels of trade.

We cannot be absolutely sure how much money the coming of prohibition saved. Some place the figures as low as 1½ billion dollars per year; others as high as 6 billion. The amount of money now being spent for bootleg liquor cannot be anywhere near so large an amount as was formerly spent across the bar. Furthermore, the people who buy from bootleggers today can afford to do so. Those who patronized the saloon in former times robbed their families and denied them the advantages of decent living. The one unanswerable argument for prohibition is that the American working man has stopped drinking. He is the great purchaser of goods and therefore when he stopped drinking industry received an impetus such as it never received before. Bring back liquor in any form today and it would further deplete the resources of people who at present are hard pressed even for bread.

Bad as the depression is, it would be a thousand times worse if we had liquor to contend with. No matter what other factors

may have entered into the prosperity which preceded the crash of 1929, prohibition was undoubtedly one of the greatest causes of economic betterment, particularly for the working man.

Liquor is not only a great destroyer of character; by destroying moral values it destroys economic values also. The money that goes for liquor diminishes the amount that goes for other things. Liquor profits are unusually high and go into the pockets of the few. Profits in other industries go into the pockets of the many. The manufacture of liquor involves few processes and therefore enriches few in the course of its making. The manufacture of other articles such as shoes, clothes and food products etc., involves many processes and many are enriched in the making as well as in the using of these articles.

The economic absurdity of proposing to make a country rich by the manufacture and distribution of a narcotic habit-forming drug such as alcohol is too apparent to make any impression on thinking people.

We are told today that if we brought back beer it would relieve unemployment and start us on the upward road to prosperity. When we had the open saloon there were only 62,363 persons engaged in the brewing industry. To re-employ this number of men would help our unemployment situation very little, and when we realize that it would result in the manufacture and distribution of a product which tends to pauperize millions of persons its economic disadvantage is immediately apparent. If beer could benefit a country economically it would long ago have brought prosperity to Germany and England.

It is claimed that a million men would be put to work if brewing were resumed. This could only be done if we drank about fifteen times as much beer as we did before we had prohibition. And since before we had prohibition we drank over 20 gallons of beer per person in this country each year, it is readily apparent that either human tankage capacity would have to increase or else we would have to sit up nights drinking our full quota of this "healthful temperance beverage.

Anti-prohibitionists claim that if we could bring back beer it would turn one billion dollars a year into our treasury. If it did, from whom would the billion dollars come? Largely from

those who at the present time do not have enough to buy bread. The beer taxation scheme is the bright suggestion that we enrich a country by impoverishing its masses, and that we bring about economic stability by transferring the burden of taxation from the incomes of the well-to-do to the pocketbooks of the poor.

But it is absurd to claim that a billion dollars could be raised by taxing beer. Between 1913 and 1917 the United States government received about $78,000,000 a year from tax on beer. To raise the billion dollars that the wets now claim would come from beer it would be necessary to put a tax on beer fourteen times as high as it was then—and so over-tax the poor—or to have us drink fourteen times as much beer as we drank in the old days.

Let us dismiss the idea that liquor ever enriched anyone but the man who sells it. It is not only the world's greatest moral curse; it is the greatest possible enemy of prosperity or even decent standards of living.

We recommend to the attention of our readers two program units on the liquor problem. One entitled "Unit E—The Liquor Problem" published by the International Council of Religious Education is a study unit for adults and older young people's groups. The second unit entitled "Prohibition" by D. Stewart Patterson is especially recommended for seniors and young people as a study course on prohibition. Study outlines and factual material with suggested bibliography are included in both programs. These programs may be ordered from the Presbyterian Book Stores. The price for "Unit E" is 15 cents, and the price for "Prohibition" is 25 cents or two for 40 cents. Now is the time to obtain these study units and start a prohibition class.

Canada and Liquor Control

By William Thomson Hanzsche, D.D.

THE Canadian system, perhaps, is most successful in Ontario, which allows no liquor advertisements in the newspapers. Because of the province system, however, magazines containing liquor advertisements, newspapers containing liquor ads and radio broadcasting of liquor ads, all emanating from Quebec, cross the Ontario line constantly. And yet we are told that the Ontario system strictly limits the amount of liquor purchased and consumed by any individual. Does it?

Look at the permits and sales granted last year. Here is the record of one man who, in 17 days, purchased 18 bottles of hard liquor and 1,200 bottles of beer! Here is the sales record made to two sisters: one of them purchased, in 17 days, 18 bottles of whiskey and 42 quarts of beer. The other sister purchased in one month, 35 bottles of whiskey and 132 quarts of beer.

In the Toronto *Star*, October 28, 1931, you will find the following editorial. Remember that Ontario had prohibition for a few years, and then changed to government control of liquor sales.

"The report of the prisons and reformatories of Ontario, issued by the Provincial Government, for the year 1930, supplies information that must cause concern to all good citizens. . . .

"Since the liquor control act went into force, with the promise that it would produce respect for law, the number of persons imprisoned for drunkenness has increased by 60%, the prison population 61%, and the cost of prisons and reformatories by 42%. And the people have bought on government permits $224,000,000 worth of intoxicants, which is a large sum to be diverted from ordinary business channels."

The four largest liquor companies of Canada have had a net gain on the market value of their stock since the adoption of government control, of $73,000,000, 315 per cent. Of the 5,148

licensed liquor-selling establishments in Canada, only 588 are owned and operated by the government.

Mr. Ben H. Spence of Toronto is one of the best authorities on the liquor question in Canada. In a forty-page pamphlet, showing an immense amount of research, he demonstrates that not only from the economic, but from the moral and social standpoint, the Canadian systems have forfeited any right to be called anything else than a scheme of brewers, distillers and saloon keepers to increase the sale of liquor.

Going over into Quebec, where liquor advertisements are allowed, here are a sample of a few magazine ads. One of these is a picture of a girl at her coming-out dance, and under it the caption, "Serve Gin." The title of the ad is "Happy Days." Similar ads connect liquor drinking with athletics, card playing in the home, and with the celebration of the birth of a new baby!

In a photograph of the liquor ads clipped from the Montreal *Daily Star*, December 22, 1930, the liquor ads in this one issue total 9,000 agate lines, the revenue of which is conservatively estimated at $1,500, and liberally estimated at $3,000. Do you wonder that the Montreal papers endorse the Quebec system? Look at these ads. One is especially vicious, for it is drawn like a comic strip to attract children, under the title, "D' j'ever?" An educator writes me from Montreal that he went into a Montreal school and asked how many children read "Bringing Up Father" every day. Practically 100% raised their hands. Then he asked how many read "D' j'ever?" every day, and there was no appreciable difference in the number of hands.

He writes me further: "The liquor traffic here is training the rising generation to be liquor-minded."

Switch on your radio at any time in Montreal, and into the sanctity of your home come the infernal liquor advertisements, trying to lure your children.

In some are samples of six liquor ads sent through the mail in Quebec. One is made into a little trick to lure children. By arrangement with the government these liquor ads do not have to be addressed or stamped. Extra bags are given the postman and he merely distributes them from door to door. A special postage rate of one-half cent is given the liquor people for these ads, and they can send out as many as they want.

In Quebec, in six years under the Quebec system, consumption has increased 126.3% for wines, and 38.7% for spirits. Turn to the Quebec government report yourself—page 8 of the Quebec Liquor Commission's Report for 1929-30.

Bootlegging has vastly increased in Quebec. Last November alone, the Quebec Federal excise department raided fifteen large stills. In Quebec alone there were 8,136 complaints made against bootleggers in 1927. There has been a vast increase in crime, and the Montreal Salvation Army claims that 90% of the crimes are due to drink.

INSTITUTE OF INTERNATIONAL RELATIONS

Attention of Moral Welfare readers is called to the Third Annual Meeting of the Haverford Institute of International Relations to be held at Haverford, Pa., June 13 to 25, 1932, under the auspices of the American Friends Service Joint Committee and Haverford College. Prominent speakers and well known figures in public life head up this intensive study period on war and peace. Expenses are low and many inducements combine to make this Institute an outstanding attraction to religious, educational, and social workers. For further information, write to the American Friends Service Committee at 20 South Twelfth Street, Philadelphia, Pa.

"The brain of a man who drinks alcohol cannot be wholly quick and alert. My experience has been that there can be no temporizing whatsoever with liquor. Brains and booze will not mix." Henry Ford.

How the Eighteenth Amendment Broke the Power of the Legal Liquor Traffic

By Cora Frances Stoddard

BEFORE national prohibition the legal liquor traffic had almost unlimited power to increase itself by advertising. Manufacturers of a certain brand of whisky displayed on billboards a poster representing a young man clinging to a whisky bottle with the legend "——Whisky A Life Saver." A New England brewing firm for several years plastered city and rural billboards with a series of huge posters each representing a man engaged in a form of hard physical labor. The legend uniformly ran, "Do You Work Hard? Use——Ale." When one of the posters was placed directly opposite a great public school, a child observing it asked his teacher, "Does ale help a man do hard work?" "No," she replied. "Then I shouldn't think 'they' would let that poster be there," was the boy's comment.

But that was the privilege of the legal liquor traffic. It had a right to push openly in every possible way the use and sale of liquor, regardless of truth. That right was destroyed by the Eighteenth Amendment. When the amendment came, the billboard liquor advertisement, the full page—or part page—newspaper and magazine liquor advertisement, the alluring electric moving signs, the sidewalks sprinkled with liquor to tempt customers, the liquor-laden atmosphere of drink shop environment *went*. With them went these legal inducements or attractions to drink and the power of the liquor traffic to build a vast trade by these public means. Had this power remained, long ago to these or kindred forms of education to drink would have been added the new educational advertising agencies, such as the movie, radio, and sky-writing. The public trade-getting facilities of the liquor traffic were broken by the Eighteenth Amendment.

"My brother says," remarked an educated woman, "that prohibition has supplied the underworld for the first time with all the money it wants for its racketeering and other wretched operations." "Without granting the truth of the statement," was the rejoinder, "Suppose it were true, is it not perhaps better for the country to see the thing, as we do, in its full slimy hideousness, than to have the legal liquor trade perpetrating many of the same evils unrecognized under the protection of legal respectability?"

In the main, the trade was a law-breaker. Its very disregard of every law ever made to control it was its undoing. Liquor was the right arm of organized prostitution and too often the "trade" set the stage. The trade was proved guilty of racketeering—levying involuntary tribute on business firms having dealings with brewers, under penalty of blacklisting. It frequently furnished the scene for plotting crime, planning arson, and murder. It corrupted politics, courts, and press. All this in addition to its everyday legal, but worse than sordid, business of money making by deliberately mortgaging youth to the drink habit, spoiling fathers and mothers, depriving little children of the common needs of life and older children of the chance for a proper education and life-training. The sight we have of the underworld linked with the present illegal traffic is indeed horrifying, but at least we see it as it is. The actual subtle and far-reaching viciousness of the old legal liquor traffic system, with its violation of law, racketeering, fostering of crime, despoliation of homes and lives, operated under the respectable guise of a legally constituted institution. The power of that kind of an institution was broken by the Eighteenth Amendment. One has faith to believe that the American people will find courage and methods to break also the power of the underworld forces as revealed but not born under prohibition.

Finally, the amendment took from the liquor traffic all legal standing. It left the trade no sure place for developing and strengthening its powers by long-time organization or financing. For, imperfect as law enforcement still is, it nevertheless operates. The illegal liquor trafficker is liable at any moment to permanent interruption from a dozen different sources of attack.

(Continued on page 27)

If Beer Were Legalized

By Laura Lindley

IF—PORTENTOUS word—Congress were to attempt to legalize beer, certain things would occur that would profoundly affect the economic, social and moral life of the nation.

The breweries would be reopened, and the saloon would be restored, no matter by what name called. Beer would increase the demand for stronger liquors and camouflage their sale, for beer contains alcohol, a narcotic, habit-forming drug. A wet Congressman said boldly in debate, "Will they be satisfied with beer? Possibly not." (1)

A gigantic advertising campaign would be waged to enlighten (?) the public on the "goodness" of beer, calculated to break down sales resistance and create two thirsts where one flourished before. This advertising would recompense the newspapers for their yeoman service for the wets.

Revenue is the lure for the brewers' confidence game. Little is said, however, of the enormous sum the people would lose in the gamble to win that comparatively small stake. In 1914 beer production and consumption reached its peak at 66,189,473 barrels or 2,056,407,108 gallons, which paid a tax of $1.00 per barrel. (2) In their eagerness to get the country back on a beer basis, the wets now offer to levy a tax of 3 cents per pint or $7.44 per barrel of 31 gallons, which would require a consumption equal to that of 1914 if the promised revenue of $500,000,000 were to be realized. (3) At five cents per glass or ten cents per pint (the price proposed to be charged now and a fair estimate of former cost), the retail price of beer in 1914 was $1,645,125,686.40. From this huge outlay by the drinking public the brewers returned the following sums: (4)

Internal revenue tax	$ 67,081,512.45
Cost of materials	129,724,000.00
Wages	53,244,000.00

Salaries	27,002,000.00
Total	$277,051,512.45

Deducting this amount from the retail price left the tidy sum of $1,368,074.95 for profit and such incidentals as were enumerated by the Senate Judiciary Committee investigating the activities of the brewers in 1918 when the people at home and the boys in the trenches were making heroic sacrifices to win the war: Controlling primaries, elections and political organizations; making campaign contributions in violation of Federal and state statutes; controlling and subsidizing newspapers, periodicals, the foreign language press, and subsidizing authors; boycotting American manufacturing and mercantile concerns; and other reprehensible and unlawful activities. (5)

Money spent for beer cannot be spent for the necessities of life, therefore the expenditure of the vast sum of $1,645,125,686 for beer would have a depressing effect on legitimate industry. This amount is 75 per cent as much as the total cost of all public elementary and secondary schools of the nation in 1928; (6) more than the combined retail sales of each of the following groups of necessities: all dairy products, eggs, poultry, delicatessen, fruit and bakery stores; all meat and sea food markets; all furniture stores; all coal, wood and ice dealers; (7) it lacks but $203,929,564 of equalling the total cost of the 2,465,407 automobiles produced in 1930 in the United States and Canada priced under $1,000, if the average price be taken as $750. The brewers, it is true, would purchase a number of trucks, and these "brewers' big trucks" would run all over the ability of the workers (who are expected to consume 75 per cent of the beer) (8) to buy cars, low or high priced. (9)

Farm relief, if any, would be slight. The total production of the eight principal grain crops in 1930 was 4,784,190,000 bushels. (10) Wet estimates of the amount of grain that would be used in the manufacture of beer vary from 1 to 2½ per cent of the total crop. (11) Barley production has practically doubled in recent years, (12) but instead of being made into beer it is fed to cows and the farmer sold nearly twice as much butter in 1930 as in 1918, and the consumption of ice cream also almost doubled in the same period. (13) The only relief that would come to

the farmer would be to relieve him of the market for increased dairy products.

A favorite claim of the wets is that vast armies of men would be employed if beer were legalized. Secretary of Commerce Lamont stated that the number of persons engaged in the manufacture of distilled, malt and vinous liquors in 1909 was 77,779; in 1914, 86,914; in 1919, 46,081; that the number of saloonkeepers and bartenders in 1910 was 169,449; and in 1920, 43,920. (14)

The total number of people in the United States ten years of age and over gainfully employed in 1910 was 38,167,336; in 1920, 41,614,248; in 1930, 48,832,589. (15) A glance at these figures will show what a small percentage earned their livelihood from the liquor interests, which employed the fewest men per $1,000,000 of capital invested of any industry in the country. In 1914, for instance, there were 86 men employed by the liquor interests per $1,000,000 invested; 228 by food and kindred products; 531 by textiles and their products; 247 for iron, steel and their products; 483 by lumber and its manufactures; 413 for leather and its finished products; while for all industries the average was 308. (16)

The incalculable social and economic gains that have come to the mass of the people through prohibition, according to statements by experienced social workers, would be largely wiped out and the conditions restored which determined the people to abolish the saloon. Beer is a symbol of retreat and retrogression. Prohibition observed and enforced is the herald of a new day of advancement in American ideals.

Authorities:

1. Cong. Record, 3-25-32, p. 7036.
2. 1919 S. A. 233, 552, 706. (Statistical Abstract of the U. S.)
3. Cong. Record, 3-25-32, p. 7024, 7025, 7030, 7031.
4. 1919 S. A. 206, 706.
5. Hearings before Sen. Jud. Com. pursuant to S. Res. 307, Cong. Record, 9-5-19, p. 5187.
6. 1931 S. A. 109.
7. 1931 S. A. 322, 323.
8. Cong. Record, 3-25-32, p. 7036.
9. 1931 S. A. 403.
10. 1931 S. A. 703, 704.
11. Cong. Record, 3-25-32, p. 7026, 7028, 7035.
12. 1931 S. A. 704.
13. Dairy Statistics, U. S. Dept. of Ag., year ending 12-31-26, Bulletin

(For further reference, see page 30.)

Consumption of Beverage Alcohol in the United States

By Robert E. Corradini

IT HAS been asserted repeatedly that the real motive for the agitation for the repeal of the Eighteenth Amendment is that under the present policy, the country is drinking more than ever before.

As the purpose of the Amendment has been and is to reduce the amount of alcohol consumed for beverage purposes, it might be well to find out how much we have been drinking during the Prohibition period compared with the pre-prohibition era.

In Prof. Fisher's book, "The Noble Experiment" a whole chapter has been given to an analysis of some estimates as to alcohol consumption in the United States for a period of years.

Analysis show that prior to Prohibition, more alcohol was being consumed in beer than in distilled spirits. We have been essentially a beer drinking country. Considering only the male population of 15 years or over, the average yearly per capita consumption of absolute alcohol in beer was over two gallons for the pre-prohibition period from 1900 to 1915. Furthermore, in spite of the fact that every year more municipalities adopted the Prohibition policy, the per capita consumption was steadily increasing, disproving the fallacy that temperance was making real progress before Prohibition.

The consumption of wine also increased steadily and more than doubled from 1900 to 1911. Since then there has been somewhat of a decrease but in the decade of 1910 until Prohibition became operative, the average was higher than from 1900 to 1910. Only since Prohibition has there been a noticeable decrease in the amount of wine consumed.

The consumption of alcohol in distilled spirits has not shown any trend toward reduction in the years immediately preceding the war. Only with the advent of Prohibition has there been a

noticeable decrease. The greed of the bootleggers seems to have helped in reducing the amount of alcohol consumed in distilled spirits. The samples confiscated by Prohibition agents indicate that almost without exception the distilled spirits on the market in the last few years have been decidedly of a lower alcoholic content, although in most instances, the rank quality generally made up for the reduced quantity.

The estimates in the sub-joined table are based on the official records of the Internal Revenue Department for the pre-prohibition period from 1900 to 1919. Since then the data are based to some extent on such official records as are available, as, for instance, production of hops and grapes for the estimates of beer and wine and the chemical analysis of confiscated samples of hard liquor. No claim is made that these estimates represent anything but probable and possible production. Care has been taken to exclude as far as possible all guess work. Until new and more reliable data are available, these estimates represent the best light that we have to throw on the subject.

ESTIMATE OF PROBABLE PER CAPITA CONSUMPTION OF ABSOLUTE ALCOHOL IN MALT LIQUORS, WINES AND DISTILLED SPIRITS IN THE UNITED STATES.*

Year	In Malt Liquors	In Wines	In Distilled Spirits	Aggregate Absolute Alcohol in all Alcoholic Beverages
1900	2.03	.16	1.89	4.08
1901	2.03	.15	1.96	4.14
1902	2.18	.26	1.99	4.43
1903	2.23	.19	2.12	4.54
1904	2.25	.21	2.13	4.59
1905	2.25	.17	2.08	4.50
1906	2.43	.22	2.15	4.80
1907	2.55	.27	2.30	5.12
1908	2.50	.23	2.01	4.74
1909	2.35	.27	1.90	4.52
1910	2.43	.26	2.05	4.74
1911	2.54	.27	2.10	4.91
1912	2.46	.24	2.09	4.79
1913	2.55	.23	2.18	4.96
1914	2.55	.21	2.09	4.85
1915	2.27	.13	1.83	4.23
1916	2.20	.19	1.99	4.38
1917	2.25	.17	2.35	4.77
1918	1.83	.20	1.23	3.26

1919	.99	.21	1.12	2.32
1920	.32	.05	.38	1.75
1921	.45	.07	.71	1.23
1922	.31	.11	.46	.88
1923	.25	.10	.55	.90
1924	.23	.09	.41	.73
1925	.34	.11	.39	.84
1926	.39	.10	.35	.84
1927	.38	.12	.35	.85
1928	..	.12	.33	..

*Based on male population of 15 years and over.

(Continued from page 21)

Thus the Eighteenth Amendment destroyed the legal liquor traffic's opportunity to expand through open advertising and inducements to drink. It snatched off the legal veil of respectability under which the traffic was cooperating with and instigating crime, corruption and other operations of the underworld. By depriving the traffic of legal right to existence the amendment made attempts to continue trade constantly subject to interruption, loss, and penalty.

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Investments

By Wilbur LaRoe, Jr.

Reprinted with permission from American Lumberman, December 26, 1931.

My religion costs me $2,000 per year. I am a lawyer, and make a practice of studying my investments. I know that religion costs my household more than food. I also know that $2,000 is 6 per cent annually on $33,333. In other words, I have the equivalent of $33,333 invested in religion.

What am I getting in return?

First: I live in an orderly and peaceful community. My home is in a community of Christian people. Burglars and thugs are almost unknown. We dodge no machine-gun bullets, never see a sawed-off shotgun, and are not terrorized by kidnappers or racketeers. My wife and little girl are safe in any part of the suburb at any time. They are safe because the people of the community are Christian people.

There are four churches there. A church is better protection than a jail. If I lived in a dangerous community I am sure that it would cost me not less than $1,800 a year, and probably more, to protect my family against harm and my property against theft.

Second: I am very much in love with my little girl, now eight years old. I want her to be trained in such a way that she will be strong, kind, fearless, noble, pure. I want her to be taught something more than geography and arithmetic. I want her to acquire a moral and religious foundation on which she can stand in the years to come and face the temptations which I know she can not escape in these modern days. For her private schooling I pay $400 a year. Her Sunday School and church training I consider worth at least that much. At any rate I would gladly pay $400 a year for that kind of training for her if there were no church to provide it.

Third: I am a strong believer in social uplift. I know of nothing more worth while than to help the fellow who is down and out; to bring relief to those who suffer; to keep whiskey and narcotics

away from those who have weaknesses in that direction; to raise the moral standard of men. I find that my church specializes in those very things. In fact the churches, the Y. M. C. A., the Central Union Missions, and the Salvation Army are all specializing in what seems to me to be the biggest and best job on earth—saving men and women from ruin. As a member of society I ought to contribute something toward that great end.

Fourth: I need a philosophy of life. I am not content to drift along from day to day like a dumb animal, working, eating, sleeping, without considering why I am here, whither I am bound, what my relation is to the wonderful universe in which I live. I find myself constantly getting into a moral and philosophical rut, and I feel subconsciously the need of rising above the commonplaces of life and ascending the heights, where I can get a new vision, where I can look down upon my daily routine and see how small it is, and look up and see how great the universe is, how good God is. I love to work and I love to play, but neither seems to provide me with a real philosophy of life. The legitimate stage provides amusement, and a certain degree of art, but the church is the only place where I find myself really in touch with those spiritual forces which lift me above the ordinary level of my routine and inspire me with a new purpose and give a new meaning of life. My need for such inspiration is just as great and just as sure as my need for food. Its value can not be measured in money.

Fifth: I want good friends. I am not the back-slapping type who tries to convert every man into a friend. I believe that friendship should not be spread out too thin. I'd rather have a dozen real friends whose aims and purposes are the same as mine, who will visit me when I am sick and help me when I am in trouble, and miss me when I am away, than a thousand to slap me on the back and say, "How about a little drink?" My wife and I find that our closest and dearest friends are to be found among Christian people. The value of these friendships can not be measured, or even thought of, in terms of money.

Sixth: Like most men, I don't want to be ruined either morally or physically. I believe whiskey to be the most dangerous temptation facing the young people of today. A dear uncle

of mine died of alcoholism. Two friends of mine in college were heavy drinkers, one of whom died at the age of thirty-nine. I make no argument here for or against prohibition. My argument is against whiskey. There is room for debate on the prohibition question, but there is no room for debate on the whiskey question. I have had to face other temptations just as bad, and I know that except for my church training the chances are that I would have fallen by the way.

Seventh: I hate war. Some of my best friends were killed in war. As a strictly business proposition I would pay a good round sum to protect myself and my dear ones against its sorrows and its sufferings. I feel strongly that we, both as individuals and as a nation, should be willing to sacrifice much and risk a good deal to help the cause of world peace. I find the Church working hard and efficiently toward that end.

Eighth: I have always feared death. It is not so much that I fear physical death, which may be a comparatively painless experience, but I dread my lack of understanding of its significance. Something inside of me tells me that there is a spark of eternity in me that will never die, and I am willing to pay something for a definite philosophy which will keep that spark alive and make me feel that there is life beyond the grave. The Christain Church provides that very thing and does it in a more satisfying way than all the philosophers from Aristotle to William James.

After carefully considering my investments and their respective yields, I have reached the definite conclusion that my investment in religion is paying me a better return than my bonds, stocks, equipment trust certificates, or first mortgages. And it will be a difficult matter for a bond salesman to convince me to the contrary. Here is one investment which is never impaired by a stock market crash; in which the annual dividend is never passed; and which need not be kept in a safe-deposit vault to prevent theft.

(Continued from page 24)

No. 25, Feb. 1929, p. 54-55; U. S. Dept. of Ag. release of 9-9-31, p. 1, Dairy Products Mfg. by Months, 1930.

14. Sen. Doc. 47, 72nd Cong., 1-7-32.
15. 1931 S. A. 52, 53.
16. 1922 S. A. 199, 200.

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"THE TRUTH SHALL MAKE YOU FREE"

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MORAL WELFARE

The Work and Aims of the Bureau of Prohibition

A. W. W. Woodcock

The Plan of the Wets for Improving American Morals

Ilion T. Jones

Prohibition and Sally Martyn

James A. Crain

What About the Crime Wave?

George W. Basore

June, 1932

MORAL WELFARE

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The Eighteenth Amendment Supported by the General Assembly of 1932

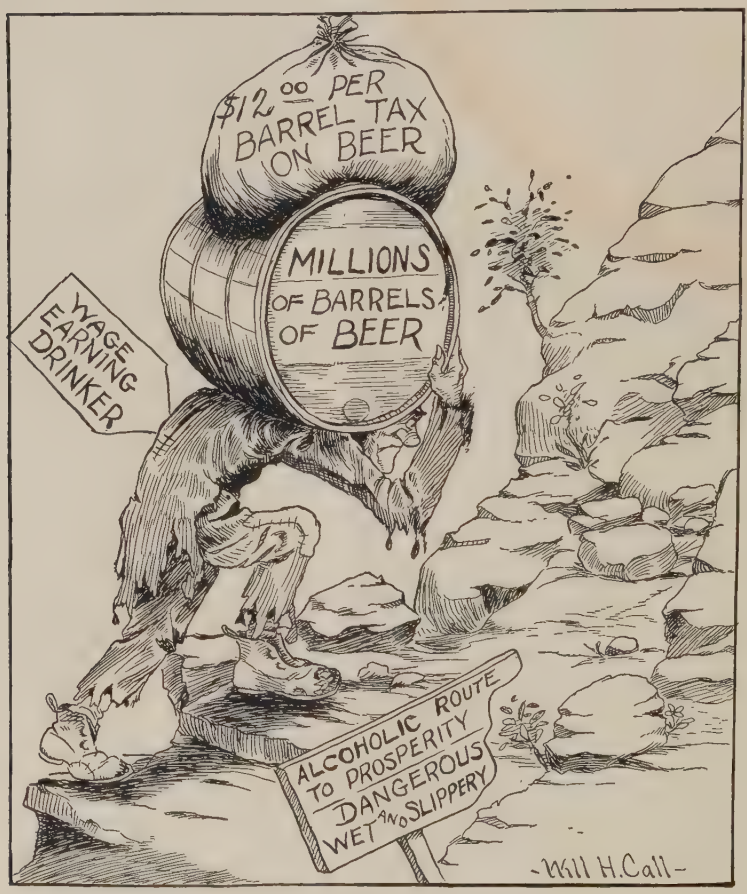
"We are opposed to a referendum on the Eighteenth Amendment. We are opposed to a vote on repeal which provides no constructive substitute, in the conviction that mere repeal would bring back the saloon. We are opposed to State control, holding with the Wickersham report in this respect. We are opposed to the Government's going into the liquor business, refusing to endure the sight of the American flag floating over the legalized liquor traffic.

"We heartily approve the work of Col. Woodcock and his department in their efforts to enforce the prohibition laws. We are prepared to look higher and follow the flag upward, but we resolutely refuse to be dragged back to the hole of the pit from whence the Nation was digged. The Liquor Crusaders say, 'let us lower the law to the level of the bar of the saloon.' The Christian Crusaders say, 'let us raise the level of the public conscience to the bar of law observance.'

"We call upon the Church to renew its enthusiasm for the cause of a saloonless Nation. We call upon all Government officials, sworn to support the law, to prove themselves loyal to their oaths.

"We pledge ourselves anew to the historic position of our Church in regard to the liquor traffic and to loyalty to the land we love."

Wet Propaganda Versus Prohibition Logic



The origin of the figure of $12.00 per barrel tax on beer as indicated in the above cartoon is attributed to the Prosperity Beer League. This organization in the Washington Evening Star, August 25, 1931, called for a super tax of $12.00 per barrel to raise a billion revenue. Other individuals and organizations have urged taxes ranging from $10.00 to $12.00 per barrel.—(Editor's Note)

The Work and Aims of the Bureau of Prohibition

By A. W. W. Woodcock

I BEGAN to acquire my vague knowledge of ancient Greek by being given Xenophon's Anabasis and told to translate the first line—which yet strangely clings to my memory— "Dareiou kai Parustaidos gignontai paides duo, *presbuteros* men Artaxerxes, neoteros de Kuros." That adjective *presbuteros* was the first gleam of hope among those cabalistic signs. It had a strangely familiar sound. What a step forward I thought I had made when the vocabulary showed the meaning to be *elder*. I am happy this afternoon to be in the convocation of the elders.

I do not know whether other heads of government activities have been before you, but I regard your interest in my bureau as evidence that we are engaged in work which is worth while. The Christian Church has always sought to improve the conditions under which men live as well as to prepare them to die.

Policy

The Bureau of Prohibition is created to enforce a great National policy. Congress has limited its method to that of detecting offenders and bringing them to a court of justice for punishment. This is the usual method Governments adopt to compel obedience to any law. Actually they rely upon general obedience of the people induced by long processes of education in citizenship and morality. Courts are necessary for only a small minority of the people. Education in its largest and fullest sense is a more powerful influence than the mere fear of punishment. If that were not so, our present establishment of Courts would be inadequate to secure the present standard of obedience to the general laws of the land. Perhaps Congress would have done better not to have restricted the Bureau of Prohibition to

the use of the more primitive method of force. It might have been wiser to have allowed us to use the more persuasive methods of education as well. But you will see that our policy is to give the widest possible field to those influences, even if the Bureau cannot use them itself. Our theory is that temperance education has just as fair an opportunity as it ever had—if not better—and that there is just as great a need for it.

The Eighteenth Amendment is sometimes said to be something foreign and strange to the theory of the original Constitution. It is a prohibition against the manufacture, sale, transportation, importation and exportation of intoxicating liquor for beverage purposes, which in broad language means a denial of all commerce in it for that purpose. Manufacture may be, it is true, unconnected with commerce, but it becomes important only as it precedes commerce. The Constitution came into being because of the difficulties of commerce between the States. The original Constitution gave the power to Congress to regulate commerce between the States and the Foreign nations. It contained a prohibition against importation of slaves after the year 1808.

I doubt if there is much difference in *kind* between that original prohibition against a particular kind of traffic and this recent prohibition of another kind of commerce. Certainly there must have been a general unanimity of approval of the amendment because of the rapidity and almost universal unanimity with which it was adopted.

I appreciate the fact that the laws have gone further than the amendment and prohibited the mere possession which is tantamount to prohibiting the use. But when that possession is purely private and not concerned with commerce, the detection of the offense is so fraught with difficulties and so protected by constitutional restrictions that the law is practically powerless to punish it.

When I assumed this office I had to decide how to employ the small Federal force at our disposal. At that time it consisted of about 1500 agents and 250 investigators and special agents. It now consists of 2000 agents and about 300 investigators and special agents. It still has 500 agents less than the Wickersham Commission recommended. There is thus one enforcement official for each fifty-five thousand of our people. The purely

private violator is protected by the Fourth and Fifth Amendments to the Constitution and by the provisions of the National Prohibition Act that makes it unlawful to search a private house without a search warrant based on a sale. These considerations alone would have been sufficient from a tactical standpoint for the decision I made to direct the Federal Force against the trafficker in liquor and to leave the private violator to the forces of education.

But there were strategic reasons equally compelling. There was obviously a divided public opinion upon the question of National Prohibition. Our people had been accustomed to see the traffic in liquor controlled and even prohibited. I thought that if the law were directed at the traffic there would be less resentment and more acquiescence. It made a nice balance—leaving the law to operate against a single, definite objective, the traffic in liquor, and leaving the consumer as free as he has ever been for the forces of temperance education. I realized that the consumer was the support of this unlawful traffic, but nevertheless he would be more likely to withdraw his support and become a friend of the law if the law were directed only against the traffic for which he could hardly have any real respect. Thus both tactically and strategically that decision seemed correct. An enemy army is sustained by an enemy people, but in modern times we would direct our own army against the enemy army and not against its people.

Thus the evolution of National Prohibition is that the law is directed against the commerce in liquor while the person who supports the commerce is free from direct interference. He is not in a very different position when in the old days he tempted the saloon keeper to break the Sunday closing law by appearing at the side door. The law attempted to punish the Sunday seller and the moral forces tried to dissuade the Sunday purchaser. In the present day the law attempts to punish the seller at any time and there is no reason why the moral forces should not have as free a hand as ever against the purchaser. The consumer is at the same time the support of the traffic and the favorite of the law.

While this is a seeming paradox, it is not unique in respect to prohibition. Commercial gambling flourishes because some citizens wish it. Social vice is offered because some citizens de-

mand it. An indecent show is offered because some people will patronize it. In all these cases government generally divides its energies. It provides a punishment for the purveyor. It leaves the customer to the forces of education. We are administering National Prohibition exactly as anti-gambling and anti-vice laws are administered. To these gentlemen who support the unlawful liquor traffic, we say we have more important objectives. If you insist upon your right to work out your own destinies, if you insist upon your personal liberty, we acquiesce pityingly but ungrudgingly. The law says it will not sanction a traffic in a commodity which is almost certain to do you harm. Government says it is giving temperance education a fuller opportunity than if, with its hand, it protected the traffic and, with its mouth, warned you against patronizing it. There is as much opportunity for temperance education as there ever was.

As a close corollary of this principle was my determination to make enforcement lawful. It is a question not only of righteousness but of sound common sense. The great masses who are potential supporters of the unlawful traffic could much more readily come to the side of the law if they knew that the law was being administered lawfully. I thought that by administering the law lawfully and decently, public opinion would be able to focus upon the wisdom of the system of prohibition itself rather than upon the conduct of some prohibition agent.

We have rigorously punished and thus repressed acts of violence upon the part of agents. Since they have to operate frequently against a group of unscrupulous criminals it was manifestly fair to allow them weapons with which to defend themselves. But they are prohibited from using these weapons except in self-defense. Thus we have cut down the right which the usual law officer has. For instance if an offender flees, our men are prohibited from shooting to stop him, though a policeman would usually be instructed to shoot. Personally I abhor violence. I think no law officer should be permitted to interpose the penalty of maiming or death upon a fleeing culprit who may have committed an offense for which the courts would impose only a few weeks in jail. There are other ways by which culprits may be apprehended than by shooting them.

I was recently handed a report of the Police Department of the

City of New York. I opened it at the section in which is the Roll of Honor for distinguished service and my eye fell upon the award of a medal to an officer who was, no doubt, eminently deserving of it. The citation stated that the officer "pursued three men attempting to escape from the hold-up of a produce merchant at 1607 Park Avenue, Manhattan, Policeman——shot and killed one who threatened to shoot him and arrested one of the other two bandits." I could not help but compare the fact that if this shooting had been done by a prohibition agent, it would have been the subject of wholesale newspaper condemnation, a critical investigation by this Bureau, to determine whether the agent had, in fact, been within his rights. Very likely in the meantime the agent would have been arrested by the local authorities and placed in jail until he could establish innocence. The policeman gets a medal for valor. I do not complain at the rule. I simply call attention to the fact, so that you may know some of the difficulties and the hardships under which our men labor.

The other day in South Carolina one of our agents, although having two prisoners in his custody, stopped a truck in the dead of night, and arrested three armed men, without firing a single shot and without the loss of a single prisoner. He will get a letter from me commending his act, but no medal of honor. The annals of the Bureau are filled with this kind of lawful, efficient, courageous work. It does not take much of a man to arrest an offender by shooting him down with his pistol. It takes courage and training to bring an agent to the point where he can accomplish this result without the shedding of blood. I am happy to say that the Bureau is filled with agents who can do just what Agent Gershon did in South Carolina. I wish I had a medal of honor to give him.

It is not only acts of violence that we have stamped out. Our agents have been taught to make their cases according to the rules of evidence that the Courts approve. The layman may not understand why our agents cannot stop every automobile along the highway on the chance it may have liquor in it as, for instance, the plant inspectors do. We may feel ourselves sometimes that the Courts are unduly solicitous for the offenders. But the law

(Continued on page 24)

The Plan of the Wets for Improving American Morals

By Ilion T. Jones

THE Wets propose to improve the moral tone of the American people by repealing the 18th Amendment, which they insist is primarily responsible for crime, disrespect for law and immorality in our nation. Sally Martyn, writing in the *Forum* magazine as a representative of American youth, says that the dissolute ways of our youth can be traced to prohibition, that they are being crucified to test out a theory. President Hibben of Princeton University, in an article in the same magazine, charges that the 18th Amendment has corrupted national morals. President Farrand of Cornell is reported by the Associated Press as saying, "The 18th Amendment has done more to debauch the public conscience than any other factor to which we can point, and is responsible, in high degree, for the widespread disregard for law and order which constitutes today the chief menace in our American life."

If these people are right, then it becomes the solemn duty of all who are interested in improving morals to labor for the repeal of our prohibition laws. What an opportunity for America! Here is a single, concrete thing we can do to solve our moral problem! How I wish I could get the consent of my intelligence to believe it! I would immediately stump my state for the repeal of our prohibition laws at the earliest possible moment. But after trying hard to believe it, I find myself unable to do so.

For one thing, the American people had a reputation for lawlessness and crime long before the 18th Amendment was passed. As long ago as 1909 the late Chief Justice Taft said, "It is not too much to say that the administration of criminal law in this country is a disgrace to our civilization." Again, our liquor laws were not enforced before national prohibition. The liquor traffic in pre-Volstead days refused consistently to obey any law designed to curb or control it. And public officials, sworn to enforce liquor laws, failed to do so. In 1900 the *Pittsburgh*

Leader stated that retail liquor dealers in that city were pleading with the enforcement officials to close the speakeasies, asserting that there were 2300 unlicensed dealers and only 1047 licensed dealers in the city. Evidently the illicit liquor trade made it profitable in those days for public officials to be lax in the enforcement of the law.

And when one recalls the notorious link up of politics and crime in the average American city for the last few decades, it really becomes ludicrous to hear someone lay the blame for political corruption on the 18th Amendment. One has merely to mention Tammany Hall in New York, and ward politics in Chicago, with their politically protected graft and crime extending over decades, to remind the American voter that lax law enforcement is no new thing in our body politic. Moreover, one has only to make a list of our leading varieties of crime to realize that crime connected with prohibition laws is only one phase, and a relatively small phase, of our national crime problem. The head of the National Surety Company estimates that crime and fraudulent transactions are costing the American people $7,500,000,000 annually. More than half, or $4,000,000,000 of this amount is attributed to fake bankruptcies, larceny, burglary, petty thefts, embezzlement, forgery, seaport robberies, worthless checks, customs frauds, piracies, railroad thefts, home building frauds, and the like. To this add gambling, prostitution, white slavery, bootlegging aliens, bootlegging gasoline, racketeering of all kinds, kidnapping, and a host of other crimes unrelated to liquor, which are so prevalent and you must admit that repealing liquor legislation would only slightly affect our crime problem.

Still again, wet countries also have their moral problems. Wet Australia is as disturbed about the morals of Australian youth as Sally Martyn purports to be about American youth. The official publication of the English government for 1928 shows that crime has increased in Wet Great Britain in the last ten years from 72% to 195%, depending upon the particular crime referred to. Bootlegging has become so alarming in the wet city of Glasgow, Scotland, that the whole force of the customs and excise departments are mobilizing to throttle the illicit trade.

One of the things stressed by the Wickersham report is the general loosening up of moral restraints since the great war.

Not only the United States, but every wet nation in the world, has felt the effect of this general loosening. This is one of the prices we pay for the folly of war. The Wickersham report says quite frankly that we adopted prohibition in the worst time imaginable to really make it effective.

All of these facts combine to prove that we are not dealing with a degeneration of our people which came upon us suddenly as a result of the 18th Amendment. The *habitual* lawlessness of our people and the *habitual* corruption of our public officials are responsible for the laxity with which our prohibition laws are enforced and obeyed. The lawless elements in our cities had so long been protected by public officials that they knew beforehand the prohibition laws would not be enforced. Political corruption and public apathy, existing long before 1920, *insured* the breakdown of our prohibition laws.

The truth is, the American people are face to face with the choice between government by law and government by vicious interests. Organized crime, with official protection, has become so brazen, so bold and powerful, that it is endangering the foundation of organized government.

The lawlessness revolving around our prohibition enforcement is only one phase of a larger national issue. The 18th Amendment furnishes as convenient a point as any other at which our people can determine that issue. The issue is not whether we will retain or repeal the 18th Amendment, but whether our people and our officials will give allegiance to law. No change of prohibition sentiment *per se* is going to greatly affect the general problem one way or the other.

Three things more fundamental than the passage or repeal of any law or laws are needed to get rid of lawlessness. First, an educational campaign in which we try to persuade our citizens to abide by law as the only means of securing and conserving their own rights and liberties, and to obey laws, so long as they are laws, for the sake of preserving our democratic government and our other social institutions. Until our people recognize and give fresh allegiance to the genius of our government by law, no law will be secure in the land. Second, a campaign to elect responsible public officials. An enforcement officer has no more right to choose what laws to enforce than citizens have to choose

what laws to obey. We need honest, trustworthy public officials who live up to their oath of office. Be not deceived, Mr. and Mrs. Voter, neither the passage nor the repeal of a law can make an official honest or dishonest. A law can only reveal that honesty or dishonesty. If we had enough honest officials in this country we could enforce the prohibition laws just as well as any other laws are enforced. The officials who fail to enforce one law usually fail to enforce other laws. Public officials who cry that you can't expect them to be honest in the face of tempting bribes are using the defense-mechanism of the weakling and the coward. As soon as the American voters determine to get rid of such officials and put in their places a group of trustworthy, fearless officials with plenty of conscience and conviction and courage, so soon, and no sooner, will we solve our problem of politically protected crime.

Third, clear thinking on the question of motives for conduct. There is a perfectly justifiable reason for having laws whether people are good or not, but you can't change the moral status of people either by passing laws or by repealing them. Strange to say the anti-prohibitionists who used to say you can't make people good by passing a law are now proposing to make them good by repealing a law. Drys and wets alike are wrong when they stand on any such unsound pedagogical or psychological principle.

The motives for conduct in youth, in our citizens generally, and in our public officials, are within, not without. Stuart Chase is right when he insists that integrity is a luxury in America. Evidence is abundant that inner control is on the verge of bankruptcy, and that moral restraint has broken down in American life. Permanent improvement in our prohibition situation depends upon improving the moral stamina of our American people. We can hope for little change by merely changing our laws. Change will come when, by every means at our disposal, we succeed in changing the character of our people. If we cannot change that, we are on the verge of still more serious social ills than we now face. If as citizens of this republic, we have any ability to think seriously about our social problems, then we had better join hands, wets and drys alike, to improve the integrity, the social conscience, and the moral restraints of our people.

(Continued on page 30)

Haloes and Pedestals

By Harry Thomas Stock

HOW sentimental and self-congratulatory these wets can get! They are the modern incarnations of the spirit of Patrick Henry and Samuel Adams! They are the real lovers of humanity! There is a battle for holy ideals. They are warring against tyranny and are determined to win for Americans the rights of which they have been deprived! Is it funny or absurd? And the tragedy is that so many seemingly intelligent adults accept this custom-made propaganda, having lost all memory of things twenty years old! And a younger generation which has not seen the evils of the saloon system falls a victim of wet arguments! The strategy of the anti-prohibitionists is to ensnare the young with high sounding justifications which draw all attention from the nefarious practices inherent in the liquor business.

Have brewers been lovers of their fellow men? They were never so recognized before prohibition, even by their friends. Their business was generally apologized for, their methods admitted to be bad, even by those who opposed prohibition. Every step toward social progress was taken against the organized power of the liquor interests.

Are they superlative patriots—these men who have disobeyed laws, bribed public officials, corrupted the bodies and minds of men, brought poverty to countless homes? What a noble cause, indeed, to plead for the reinstatement of that business which always fostered crime! How glorious to capitulate to that organized force which even now opposes the United States government with gangs of criminals, and in some cases by the use of machine guns!

Are these the successors of the "founding fathers" who resisted the oppression of King George? Who passed the Eighteenth Amendment? Was this put over on the states? Did not Congressmen, elected largely on this issue, approve it by substantial majorities? Did not thirty-six states ratify it within a year, and did not all but two states finally approve it, the total vote in the legislatures being 1016 to 416? Could anything better represent the will of the states?

Any citizen has a right to seek a change in the law, by legal means. But certainly he cannot well place himself upon a pedestal, as a great friend of downtrodden Americans, upon the pretext of opposing measures that were imposed upon us as an act of tyranny.

What about those who are trying to defeat the effectiveness of the Amendment and the enforcing laws? Their strategy is clear. It is to convince young voters that prohibition is a dismal failure. They do all they can to make it fail, by weakening the influence of government agencies. The purpose of the outlawed liquor interests is single: to win back their money-making opportunity. This selfish aim is hidden beneath high-sounding protestations of altruism.

They talk much about the corruption of youth which they say has come with prohibition. What do they care about youth? What have brewers and distillers and bar-tenders ever done to make the path of youth easier or safer? If today they care more about youth than they do for their treasure-chests, why do they not coöperate with the government in crushing gangs, in stopping the inflow of liquor at its source? This they could do. And if they were patriots or humanitarians they would do it.—*International Council of Religious Education.*

Our readers' notice is called to two recent publications on prohibition. One, "Wet and Dry," by F. D. Nichol, published by Review and Herald Publishing Society, Takoma Park, Washington, D. C., price 25 cents, is an excellent summary of the modern case for the Eighteenth Amendment. Well selected material on all phases of the question are presented. The style is excellent and the book very well written and a valuable addition to the existing stock of literature. The second item is "A Parley on Liquor" published by the Y. M. C. A., University of Illinois, Champaign, Illinois, price 50 cents. "A Parley on Liquor" is a written record of a discussion by representatives of wet and dry organizations, students and faculty members of nine colleges as revealed in a parley on liquor held at the University of Illinois under the auspices of the Y.M.C.A. This booklet will well repay a careful reading.

Prohibition and Sally Martyn

By James A. Crain

IN THE February issue of the *Forum* a young woman writing under the name of Sally Martyn paints a dismal picture of the demoralization which prohibition is creating in the lives of the young people with whom she has associated in her varied experience as a professional dancer, concert pianist, stenographer, law student, student of public speaking, writer of poetry and short stories, newspaper columnist, politician, and Sunday School teacher. Her statements are of the most extravagant and sensational sort and cry loudly for verification. It is somewhat disappointing that she makes no attempt to supply this obvious defect. Her Southern town remains anonymous; she gives no data by which her assertion that 27 per cent of the boys and girls in her local grammar and junior high schools—boys and girls under sixteen, mind you—were found by a recent physical examination to have venereal disease. It is indicative of her extravagance in statement that she says she is not sure of her percentage here. Her confessions of drunkenness and of the sexual looseness of her crowd will probably pass without contradiction. She says she was present and a participant. After all, there have been that sort of people from before the days of Cleopatra until now and if any one desires to make herself the heroine of a "confessions" magazine type of story, that is her business.

But when Sally Martyn says that "Drunkenness among the younger set is so common that citing figures about it would be ridiculous," one is inclined to think that she is exercising her undoubted talents as a fictionist. When she declares that "the average boy of today," before asking a young woman to marry him, spends several days with his girl somewhere, to find out if they bore each other . . . Afterwards he may ask her to marry him—or he may not," each one reserves the right to judge the accuracy of her knowledge against his own observations. After all, people of thirty years and above are not altogether insulated from life, as much as some of the "younger generation" seem to think they are. The declarations, "There isn't any kind of a

party nowadays that doesn't have its liquor" and "You are positively considered a freak if you don't drink" are examples of the old familiar fallacy of mistaking a part for the whole. Among the young lady's amazing variety of experiences it is too bad that she did not add the study of logic and exactitude in statement!

Are young people going to the dogs? Are they drunkards, adulterers, and criminals, as so many sensational writers seem determined to portray them? One of the most common fallacies is that of generalizing from too limited data. No one is disposed to deny that there is a certain flask-toting, gin-guzzling, road-house, night-club crowd which can produce horrible examples of all the things Sally Martyn alleges, but to assert that they adequately represent American youth is not so much a reflection upon American youth as it is a reflection upon the intelligence and good sense of the person making the charge.

What is the other side of the picture? Well, first there are the Boy Scouts and the Girl Scouts, with very definite teaching against alcohol. There are between 600,000 and 700,000 boys enrolled in the Boy Scout organization, who together with their Scoutmasters and troop committeemen, make a sizable crowd of 900,000 individuals committed to ideals directly opposed to those cited by Sally Martyn. The Christian Endeavor movement is almost exclusively a young people's crusade, with their 4,000,000 enrolled members. I remember very well the thrill I felt as I saw 15,000 of them marching down the streets of Pittsburgh in a *State* convention some years ago. Their national conventions are among the largest in the United States and are most eagerly sought after by convention cities. Not only have these young people gone on record on behalf of prohibition as beneficial to young people, but they have sent their International President, Dr. Daniel A. Poling and a number of their State leaders out on a nation-wide campaign on its behalf. It takes a lot of "Sally Martyns" to overcome this Christian Endeavor testimony! In addition to the Endeavorers, there are more than 500,000 Epworth Leaguers connected with the Methodist Episcopal Church, and in the Methodist Episcopal Church, South, there are 9,181 chapters; the Northern and Southern Baptist Conventions, each represented by several hundred thousand Baptist Young People's Union, Luther League, and Walther League members.

What do the homes in this country think of prohibition and its effect upon young life? The link between the public school and the home is the Parent-Teacher's Association. The National Association of Parent-Teacher's Associations has followed the lead of the National Educational Association by passing a resolution in support of prohibition using almost identically the phraseology of the resolution of the former organization. The General Federation of Women's Clubs represents in a general way the mothers of the country. (Literally thousands of women's clubs from cities, towns, villages and hamlets to rural communities gather up the sentiment of women on great questions and bring it to focus in the resolutions of the General Federation.) Again and again this great organization of mothers has gone on record in support of prohibition.

What do college presidents, deans of men like President Bryan of Indiana University, President Oxnam of DePauw, Dean M. L. Fisher of Purdue, President Wilbur of Leland Stanford (now on leave, serving as Secretary of the Interior in President Hoover's Cabinet), who says "Compared with the period before the present laws were put into effect, I should say that we have only one-tenth the problem we had at that time in connection with liquor." Dr. Thomas Nixon Carver, professor of political economy at Harvard, says, "When some retailer, or some line of chain stores, will abandon the busy streets, convenient corners and public locations, and seek back alleys and barred doors as a means of increasing its sales, we may believe that speakeasies can sell more liquor than the open saloons." Or, Professor Charles C. Clarke, of the Disciplinary Committee of Yale University, who says, "In the old days our committee was constantly busy with cases involving intoxication and the disorders originating from it. Now we have practically no business of the kind to transact. This is in spite of the fact that in the old days we rarely troubled ourselves about a case of mere intoxication if it had not resulted in some kind of public disorder, whereas now intoxication itself is regarded as calling for the severest penalty." The National Women's Christian Temperance Union recently wrote 300 college presidents to ascertain if there is any truth in the assertion that young people are drinking more under prohibition than under the saloon system. Replies were received from 262, of whom 18 (less that 7% of the

replies received) declared that conditions are either worse than before, or about the same as before prohibition. One hundred and forty-seven replied that there is less drinking now at their institutions than before prohibition, while 97 said that there is either no drinking whatever at their institutions, or so little that it is unknown to the faculty. Actual figures were received from the large land-grant institutions, which have about one-third of the college students of the country. During 1928 these institutions disciplined for drinking only sixteen-one-hundredths of one per cent of the undergraduate enrollment, or the proportion of one student disciplined for drinking for every 624 enrolled undergraduates.

During the first week in December 1931, the national officers of the Women's Christian Temperance Union called upon President and Mrs. Hoover at the White House. The visit was notable for only one thing—accompanying these women was a group of young women, each of whom carried a well-wrapped bundle. These bundles, it was explained to the President, consisted of the returns of the Youth Roll Call of the W. C. T. U., carrying the signatures of more than a million American young men and young women, who not only favor prohibition, but during the past two years have signed their faith on the dotted line. This was not sensational news for the press, but its significance is far greater than all the stories of drunkenness and sexual looseness that all the Sally Martyns of the country can tell.

May I give a personal testimony? For the past five years I have done work in young people's summer conferences where the group gathers on Monday and remains together until the following Sunday afternoon. In that time I have made contact with several thousand young people in States as widely separated as Oklahoma, Missouri, Texas, Mississippi, Georgia, Kentucky, Indiana, Michigan and New York. In not a single instance have I known of a case of drinking among them. Not all of them have been for prohibition, but I believe my colleagues in the conferences will bear me out that with the exception of a few individuals in certain groups, the conferences closed with the group heartily supporting the cause.

On a recent Sunday morning I spoke in a large church in South

(Continued on page 28)

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We recommend to the attention of our readers two program units on the liquor problem. One entitled "Unit E—The Liquor Problem" published by the International Council of Religious Education is a study unit for adults and older young people's groups. The second unit entitled "Prohibition" by D. Stewart Patterson is especially recommended for seniors and young people as a study course on prohibition. Study outlines and factual material with suggested bibliography are included in both programs. These programs may be ordered from the Presbyterian Book Stores. The price for "Unit E" is 15 cents, and the price for "Prohibition" is 25 cents or two for 40 cents. Now is the time to obtain these study units and start a prohibition class.

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What About the Crime Wave?

By Geo. W. Basore

IS THE "crime wave" the result of prohibition, or is prohibition but one of a number of incidental factors, not inciting causes, which are contemporaneous with the crime wave?

One has but to read the average daily paper to see that prohibition is being blamed very largely for the so-called crime wave which includes bootlegging, racketeering, the waywardness of "flaming youth" and practically all other derelictions of the human family. In other words one is led to believe that the prohibition laws have created a condition particularly conducive of crime and general wrongdoing in that people contemptuously disrespect it because of its alleged "interference with individual liberty" and that all that is necessary is for the prohibitory laws to be repealed after which the country would soon return to normalcy as regards general law observance. We are prone to blame the thing or person we do not like for pretty much everything that goes wrong, particularly if that thing or person happens to stand between us and some objective. Let us see if prejudice does not play some leading part supported in too many cases by some ulterior purpose.

Before any given effect can be said to be the result of a given cause, it becomes necessary to be able to say that the cause in question wholly of itself and unassisted by other causes produced the effect. For instance, if A strikes B with a given club resulting in B's death—A caused B's death. The club is but an incidental factor, being an inanimate thing, could not think or act of itself, hence in that sense could not be blamed for B's death.

If a number of clubs were all conveniently near, though some of them better adapted than others as an instrument with which to strike B and if the most suitable one be selected, that particular club which was actually used remains only an incidental factor in B's death—though admittedly more suited to the purpose than the others—an incidental weapon; not the cause of the crime—which was brought into use by reason of being convenient and in the absence of which, without doubt, some one of the others,

while not so well adapted to the purpose, would have been used resulting in the same effect—B's death.

If after committing the crime A jumps into a waiting automobile or airplane and makes his escape, whichever is used then becomes a factor in as much as it facilitated escape and perhaps prevented punishment. These modern conveyances have become very necessary parts of the bootlegger's and the racketeer's equipment in order to make escape, and without them, they would cut rather sorry figures in their efforts to make their getaways.

Since the intention seems to be to indict prohibition, it would seem reasonable to assume that such intention was prompted by the nature of the news published from day to day, relative to matters entering into the crime wave. However, let us examine items from the daily press other than those which constitute violations of the prohibition laws, then judge for ourselves.

With reference to racketeering, we read, "racketeering *apparently* started with bootlegging, but it *quickly* spread to legitimate business. The racketeers would set themselves up as florists, toymakers, tailors, grocers and the like and by means of bombs and machine guns would destroy rival establishments. At least two score racketeering groups are known to exist in Chicago, alone. New York is said to have 50,000 racketeers and it has been estimated that by violence or threats of violence more than $100,000,000 is collected annually." (Daily paper)

"Racketeers have renewed a 'shake down' campaign backed by threats against well known actors and actresses appearing in Chicago" police said today (Feb. 27th) . . . "hundreds of dollars already had been paid by them, that others had been frightened out of town and that many had been forced to seek police protection."

"Capture of 15 men said by the police to be members of a ring which has extorted thousands of dollars from Cook County victims through kidnappings and torture, was revealed by the state's attorney Roche's office to day. . . . One of the gang was seized as he walked into a Michigan boulevard gown shop allegedly to collect $25,000 ransom from Theodore Kopelman, an official of the Chicago National Life Insurance Company. Five others were caught as they waited outside in a car. I know of at least 6 kidnappings for which this gang is responsible," Roche said today.

"Within 6 months they have acquired at least $250,000 in this way. Most of their victims are business men. They threaten great physical pain and, if they failed to pay in full, after being freed, threatened the same torture to their families." New York, March 18th,—"Existence of an 'arson ring' whose work has resulted in fraudulent insurance claims which may reach $1,000,000 was said by Charles H. Tuttle, U. S. Attorney, today to have been uncovered with the arrest of Joseph Eisenstein, confessed professional incendiary. Tuttle said he had a number of confessions from merchants who employed the racketeers and he was checking up on information that the racket extended to several eastern cities."

Would repeal of our prohibition laws give relief to these people from being tormented by racketeers?

Speaking about the bootleg army, Arthur Brisbane said, "at least 50,000 desperate men are in that army. They have become hardened to quick shooting and accustomed to '*easy money.*'" Do not overlook the part that "easy money" plays in this game of racketeering as well as in most other forms of crime.

These statements taken from the daily press as this article is being prepared could be duplicated any week in the year.

They fairly state the conditions in our large cities of intimidations, robberies and killings which have become so common as hardly to come under the head of real news items. This writer can only see that prohibition and the so-called crime wave, including bootlegging and racketeering are but contemporaneous facts, prohibition furnishing but an incidental club which lies handy to be used by those engaged in these forms of crime as a means of gaining easy money and without which, as indicated by the news items quoted, some other club is used and for a like purpose, easy money. Prohibition would not furnish any better club to this end than would any one of a half hundred or more other clubs were it not for the fact that booze happens to command a fabulous price. Excluding narcotic drugs, can you imagine any other article which if prohibited, men would risk their very lives for as they do for liquor. The only reason the same furor is not made over the prohibition of drugs that is made over that of alcohol is because there are fewer addicts of narcotic drugs, hence the opportunity for easy money is not so great, and too, they tend to undermine the will power and the moral fiber perhaps more

rapidly and there is a marked characteristic of their victims to slink away into seclusion and attempt to hide knowledge that they use the stuff.

What other factor can we find that enters into the crime wave? The World War ended about one year previous to the adoption of the Eighteenth Amendment. It is the consensus of opinion of competent observers that every great war has been followed by a letting down of the moral fiber of at least a considerable number of those engaged in hostilities and perhaps others. This opinion is based on psychological grounds. For instance, war means to kill human beings. Hence to kill and to assume the hazards of being killed become the very serious business of the soldier. Regardless of the moral stamina of the soldier, is it not reasonable to assume that the net result of his attitude of mind cannot be other than to cause him to place a lower estimate on the value of a human life and its normal functioning? That a large majority of the soldiers at the close of the war in which they may have been engaged have the strength of character to regain a normal attitude regarding life is to be freely admitted. But what of those whose attitude of mind, moral fiber and perhaps environment are not conducive to their assuming a proper and normal attitude toward life in general? Is it not fair to assume that this accounts for one of the leading factors that enter into the crime wave of today with "easy money," as always, playing a leading rôle?

No, prohibition is not the cause of the crime wave. Back of every crime is the individual who is willing to become a criminal for some consideration. The love of money has been called the "root of all evil." I would say that love of easy money is the root of most evil. Each and every line of human endeavor that offers opportunity for easy money to the criminally inclined, has become a factor in the crime wave and repeal of the Eighteenth Amendment would not wholly remove liquor as a factor in it as is evidenced by the leading rôle it has played in promoting crime long, long before the enactment of that amendment. In fact, its adoption was the result of an almost despairing hope that an end might be put to liquor and its attendant evils and crimes both of which like slimy monsters had beset man's pathway all down the ages. Prohibition is but an incidental factor, and those who want

(Continued on page 30)

The Work and Aims of the Bureau of Prohibition

(Continued from page 7)

is the law. We will not permit one law to be broken in order to enforce another law.

We have also insisted that our agents respect the rights of the innocent. We are insisting that our agents use their brains instead of their brawn and that they be gentlemen always.

Of course, all this insistence upon the *means* of doing things makes it necessary to train the agents to a higher standard. We have spent a great deal of energy upon schools for agents but I think the effort has been worth while. The Bureau is probably the most lawful body of investigators in the United States.

I have no doubt, however, that despite our insistence upon lawful methods, the Bureau of Prohibition is steadily becoming more efficient in its work. It is making in each month of this year from 20 to 30 per cent more cases than it made in the corresponding months last year. It is making its cases better. Since July 1, 1931, nearly 90% of the cases terminated have resulted in convictions, a result obtained in no other branch of criminal law with which I am familiar.

Thus we have not only left the private violator to his own conscience and to the forces of education, but we have also attempted to put the enforcement of the law against the commercial violator upon the highest plane of lawfulness and efficiency. I have no mission to mould public opinion in favor of National Prohibition. But I do believe that this policy is the surest way to win general acquiescence in the law and of course that makes our work easier and success more certain. It is no pleasure to put people in jail. What we wish is respect for the law.

There is nothing spectacular in our efforts. The policy is one of steady, unrelenting pressure against the commercial violator. History shows that the persistent violator is eventually caught and punished. I think it is having a definite effect upon the unlawful traffic in that the violators are being driven further and further to cover. I think you will find that this is the effect of the systematic enforcement of any law.

The Cost

For the last fiscal year there was appropriated for the Bureau of Prohibition $9,623,390. There were collected by way of fines levied in the Federal Courts, taxes and penalties and from the sale of seized property, $4,138,211.11. We will return to the Treasury as savings from the appropriation about $160,000. Then there were assessed as fines upon cases made by the Bureau and presented in the State Court $1,091,996.45. These sums deducted from the appropriation leaves $4,234,282.44, which is the net cost of the Bureau for the last year, or something less than four cents per capita. In fairness, however, if one is seeking the entire cost of prohibition, he should add the cost of the increase in Customs, in the Coast Guard, in the U. S. Courts and in the jails, and deduct the value of that part of the $24,000,000 of appraised value of property seized, which was turned over to various departments of the Government in kind. All these figures are estimates which I cannot make accurately.

State Coöperation

The smallness of the Federal appropriation means that Congress has presumed always that the States would assume their fair share of the burden.

The States can coöperate in four ways:

(1) By enforcing their own laws against the traffic in intoxicating liquor in their own Courts.
(2) By State officials securing evidence and turning it over to Federal officials for investigation.
(3) By coöperating in the investigation of cases.
(4) By opening their Courts for the prosecution of the cases made.

I have no definite figures to show the extent of the first kind of coöperation—which after all is the most important—where the State assumes the full burden of making and enforcing its laws to uphold the 18th Amendment. Some States do this loyally and efficiently.

Some States have no laws passed in direct support of the 18th Amendment. These are Montana, New York, Nevada, Massachusetts and Maryland. But there is no State, I believe, which

has not some law for curbing the commerce in intoxicating liquor, directly or indirectly. It is a question of will rather than of form of law. Thus New York has its Nuisance Law, Maryland its Sale without License Law and Massachusetts its Sale Law.

In the second method of coöperation, State officials, during January, February and March of this year, supplied the information which led to the making of 13.2 per cent of our cases. Citizens' complaints initiated 44 per cent and our Federal agents made the remaining 42.8 per cent by original investigation.

The situation varies greatly with the State. Curiously enough the statistics show the highest percentage of this kind of coöperation in the State of Maryland where 44.2 per cent of our cases originated through information furnished by State officials. The least amount of coöperation from this limited viewpoint was in North Carolina whose officials supplied information in only .3 of one per cent; but this State does use the first and more important method of enforcing its own laws in its own courts, I am advised.

In the third class of coöperation, that is, in the developing of the case, State officials assisted in .365 per cent, thus leaving .635 of the cases to be investigated by the Federal agents alone. Here again there is great diversity among the States. Utah had the highest percentage of help to the Federal officials, coöperating in 82.7 per cent of the cases. Delaware gave us the least help, that is, in only 5.7 per cent.

In the fourth class of coöperation, that is, the opening of the State Courts to our cases, I find that 11.9 per cent of them were sent to the State Courts for trial, leaving 88.1 per cent for the Federal Courts. Here again there is great diversity of practice. In Kansas 77.2 per cent of our cases were sent to the State Courts while not a single one went to the State Courts of Connecticut, Delaware, New Jersey, New York, Rhode Island, South Carolina or Wisconsin.

From one point of view we have not been entirely consistent in respect to those States which apparently do not help themselves. We have generally apportioned more Federal money to the States that do little in the first type of coöperation, than in those States which do much. We might perhaps have taken the view that such States should be left to work out their own destinies. On the other hand there are at least minorities in such

States which wish the law enforced. It is also true that if we let such States entirely alone they would probably become the shipping points of illicit liquor to other States.

So we have adopted the practical view, that if the States won't help themselves the Federal Government will try to do for them. Thus our expenditures in New York are .126 per capita as against .085 per capita in Pennsylvania. We spent .192 per capita in Maryland, only .087 per capita in North Carolina. We spent .361 cents per capita in that most objecting of all States, Nevada, as against only .037 in Ohio and .042 in Kansas.

The effect of lack of coöperation shows itself in many ways. In Ohio where the Federal Government makes such a modest expenditure, 14.9 of our cases are, nevertheless, switched to the State Courts as compared with none in New York, New Jersey and Wisconsin, 1% in Montana and 5.5 in Maryland. (These figures are for January, February and March.) It is in these States, also where there is the greatest outcry that the Federal Courts are being clogged with prohibition cases. I am glad to say, however, that although during the twenty-two months of the Bureau of Prohibition, under the Department of Justice, it has made 125,834 cases for prosecution in the Federal Courts and 26,969 cases for prosecution in the State Courts there are 1281 less cases upon the dockets of the Federal Courts than when we began.

In conclusion, I say with all sincerity that the Bureau of Prohibition is a more efficient organization than it has ever been before and that it is steadily growing better. I think there are boundless possibilities in developing State coöperation. I can see no reason why the virtue of temperance has not just as wide an opportunity to spread its beneficent influence. I know there is just as great a necessity for it.

I am limited to directing a handful of men to catch the traffickers in liquor. The wider opportunity is with you whose arms are ideas. You have the means to teach and to lead. You can show that the use of alcohol is harmful. For this you have the great weight of scientific authority. You can show the privilege and duty to sustain a free government by obeying its laws. For this you have the support of history. But more than all these, you can fill the void in the lives of the people which alcohol has formerly filled. With the infinity of present interests, with the

wisdom of the ancients, with the faith in our God, surely you can teach men to be happy and content without alcohol.

There are millions who wish to see the traffic in intoxicating liquor abolished. They hope that there will be sufficient courage to sustain this great adventure in National self-denial. It is unusual for us Americans to think the thoughts of defeat. We have been accustomed to think of victory and of ourselves as victors.

For my part I trust we will not learn the dirge of defeat. It is the time to renew our faith, whether our concern be our business, our country or our God. The army of the law is functioning as it never did before. It is steadily becoming a more effective weapon. But above all you, Elders of the Faith, have the privilege to turn the minds of men to virtue and to God.

Prohibition and Sally Martyn

(Continued from page 17)

Bend, Indiana. At the close of the service a high school principal came forward and said to me, "I have been a high school principal for a good many years, and I can testify that there is no comparison between conditions now and those obtaining before prohibition. Last night I supervised a high school dance of two hundred young people, and there was not a single instance of disorder due to drink."

The simple facts are that Sally Martyn's story reveals more about Sally Martyn and the crowd with which she associates than it does about prohibition and its effect upon American youth!

There can never be an ideal solution of a traffic that has always been and always will be lawless and anti-social. There is no country in the world that has an ideal solution. The Eighteenth Amendment was the result of a long process of temperance agitation and economic dissatisfaction with the liquor traffic. Naked repeal can mean nothing else but reversion to the old order and there is still a majority, I believe, who will vote to move forward rather than backward.—*From Hugh Thomson Kerr's letter to John D. Rockefeller, Jr.*

Dry Facts Refute Wet Claims

AGAINST each of the major claims of the wets, answering data and arguments have been prepared and made public by the National Woman's Christian Temperance Union. In parallel columns the general assertions of the wets have been answered by specific, concrete arguments from authoritative sources as follows:

Wet Propaganda	Truth
Prohibition enforcement costs the country billions of dollars.	Total cost of enforcement, 1920 to 1931, $284,156,524; collections from fines and penalties and revenues from taxes on lawful and distilled and fermented liquors, $548,588,884. The net is a balance in favor of the Government of $264,432,260.—Col. Amos W. W. Woodcock, Director of Prohibition.
Prohibition has caused an enormous economic loss.	Total national wealth in 1914 was $192,000,000,000; in 1931 it was $329,700,000,000.—National Industrial Conference Board, Feb. 20, 1932.
Repealing prohibition would put 1,000,000 men at work.	Government census statistics show that in 1910 (the latest figures available) 84,976 saloon-keepers and 101,234 bartenders, a total of 186,210, were employed. These, together with the 78,592 workers and the estimated 16,500 engaged in allied industries, give a grand total of 281,302 gaining a livelihood from the beer and wine industries in the palmy days of license.—Vol. 2, page 982, U. S. Census of Manufacturers for 1914.
Beer will bring prosperity.	"To encourage the return of the saloon or even let up our efforts to control the drink trade will injure every legitimate industry in two ways: The average worker will have fewer dollars to spend for the products of industry; second, the liquor trade will get more of these dollars which ought to go for useful industries."—Thomas Nixon Carver, Professor of Political Economy, Harvard University.
Beer taxed three cents a bottle would produce $1,000,000,000 a year revenue.	To raise this fabulous revenue would require a consumption of 12½ gallons of beer *daily* by every family in states permitting beer.

Repealing prohibition would permit the Government to levy an internal revenue tax on liquor amounting to $2,000,000,000 a year.	Highest liquor tax ever received was $483,000,000, which included a special war tax in 1919. Average year's liquor tax was less than 10 per cent of what wets promise.
Prohibition has lost billions of dollars in taxes to the Government.	In the first decade of prohibition, although cost of government increased as the country increased, the Government paid off billions of indebtedness and reduced income taxes.
Prohibition has increased drinking.	The Government measured the amount of hops, corn sugar, rye, barley, etc., raised and imported, subtracted the amounts used in known legal enterprises and reported the amount of raw material left would make less than a third of the former liquor consumption.—Colonel Woodcock's testimony before subcommittee of House Appropriations Committee, Jan. 21, 1932.
Bootleggers thrive on dry vote.	Every corrupt city administration in America has been elected on *wet* tickets.

Christian Science Monitor 3/23/32

What About the Crime Wave

(Continued from page 23)

booze, and those who want to profit by booze, very adroitly point an accusing finger at the Eighteenth Amendment. But only by reason of the fact that booze, the antithesis of prohibition, is the source of easy money can prohibition's door be defiled by the assertion that it is even an incidental factor—not the cause—of racketeering, bootlegging and the crime wave in general.

Wet Propaganda

Repealing prohibition would put a million men at work.

Truth

Department of Commerce reported to the Senate January 11, 1932 in 1914 only 86,000 men employed in the manufacture of liquor. "Increased employment in the brewery industry would take that much away from the soft drink trade and there would be no net gain in total employes of all industries."—Bureau of Business Research, College of the City of New York.

Why Sergeant York Is for Prohibition

When Sergeant York returned from France covered with distinguished service medals and was asked by his home state to name whatsoever he wanted and it would be given him, he said he wanted a road. When this was given him and his mountain folk had a way out from their shut-in-homes, he wanted a school for the children. The account Beatrice Plumb gives of the way the money was provided for the school reads like stirring romance. The education he wanted for the children they are now having, but it would fall far short of his ideal if with it did not go protection from liquor. This is the way he looks at it:

"I've a-dedicated my life to a-givin' these mountain children the right kind of education. And the right kind of education, as I see it, teaches righteousness as well as the three R's. Character and citizenship, they go together with 100 per cent American. Well, I aim to make the boys and girls in my school the best Americans goin'. And liquor and that program of mine don't rightly jibe. It ain't good sense to build with one hand and tear down with the other.

"I ain't narrer enough to think a man who takes a drink is no-account. I know better. But I say a feller who don't protect the children who is growin' up from liquor ain't a good Christian nor a good citizen, nohow. You know what the Good Book says about any of us who put a stumbling block in their paths. I'm for prohibition 'cos I aim to be always the friend of little children."—*As reported by Beatrice Plumb, Christian Herald, April, 1932.*

The Plan of the Wets for Improving American Morals

(Continued from page 11)

Moral leaders evade the real issue, do shallow thinking, build up false hopes among the people, and deceive themselves and the voters, who think, or teach others to think, that such a complex social problem as the state of public morals can be seriously affected by the passage or the repeal of a constitutional amendment.

The Lindbergh Tragedy

THE heart of America beats in sympathetic sorrow with the hearts of the parents of Charles Augustus Lindbergh, Jr. If sympathy can make the sorrows of life lighter, and it can, they have their full measure of help. It is interesting, instructive, and inspiring to see the intense interest, heartfelt concern, and deep sympathy of uncounted millions who have never had any personal contact with Colonel and Mrs. Lindbergh. There is something so inexpressibly fine and helpful in the heart of humanity. There is a cheering old line,

"Prayer is the soul's sincere desire
Unuttered or expressed."

This has been a praying nation in recent days. The daily desire of millions has been that the night of sorrow might be succeeded by the day of rejoicing. Sorrow turned the hearts of God's children to one another and to God. All intellectual difficulties to prayer fade away and humanity turns to God. After the distinguished son of Harry Lauder gave his "full measure of devotion to his country" I heard his father say to the boys in France. "Boys when a thing like this hits a man he can turn to despair; he can turn to drink; or he can turn to God, and I have turned to God." "To whom shall we go for thou hast the words of eternal life."

Now many millions will pray that these bereaved friends may hear the words of their Lord, "Of such is the kingdom of Heaven" and that the peace of God that passeth understanding may flood their souls. May this common sorrow drive our nation back to a new fellowship with God, back to the Gospel, back to obedience and sacrificial service that the day may be not far distant when not one of these little ones shall suffer harm. God comfort and help all of us.—J. A. S.

Wet Propaganda

Bootleggers thrive on dry vote.

Truth

Every corrupt city administration in America has been elected on WET tickets. The leader of the wet forces in the Illinois state legislature is Dan Serritella, Capone leader.

"THE TRUTH SHALL MAKE YOU FREE"

00710

MORAL WELFARE

Mental Hygiene and Religion — Page 2
Wm. S. Sadler

The Perennial Liquor Problem — Page 6
Earl L. Douglass

Film Estimates — Page 10

Other Experiments in Liquor Control — Page 12
George E. G. Catlin

January, 1933

Notice to All Sunday School Superintendents, Page 24

MORAL WELFARE

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A New Outlook

LIFE is quite likely to be filled with conflicts, victories and defeats. The wise man will not shun the conflicts, will not be too greatly puffed up by his victories and certainly not too greatly depressed by his defeats. The present status of prohibition is not such as to bring loud and prolonged shouts of joy, but the situation does not justify any hasty entering the "Slough of Despond." (1) Alcohol is still the supreme anti-social evil. That being true, it is doomed. No great anti-social evil can live permanently in the light of the Gospel. (2) All of the enemies of alcohol still live. We believe that there are thousands of good citizens who are against the Eighteenth Amendment but who are not for alcohol. They just believe that so many politicians suffer from perpetual snake bite that this Noble Experiment is doomed to failure. (3) We still have all of the facts of value—all of our churches, educational facilities, privileges, and responsibilities. (4) We have our abiding faith in the truth, in education, in our fellow men, in the redemptive powers of the Gospel, and in the final triumph of right. (5) We have our convictions, our characters, our purposes, and our courage. "We are troubled, yet not distressed; we are perplexed, but not in despair, persecuted, but not forsaken, cast down but not destroyed." With our faces to the sun, we shall carry on.—J. A. S.

Mental Hygiene and Religion

WILLIAM S. SADLER, M.D.

IF A psychiatrist happens to be a materialist, a Simon-pure mechanist, religion, to him, is nothing more nor less than a specialized phenomenon of human psychology. But if he believes in the reality of the spiritual world and sincerely recognizes the validity of personal religious experience, then to such a non-materialistic psychiatrist, religion becomes of great interest in the practice of his profession.

In the study of mental and nervous patients, those who are subject to neuroticism and personality disturbances, I have long since come to recognize that they may suffer from emotional repressions and conflicts, more particularly in the fields of five great groups of human feelings, emotions, and sentiments. These five grand divisions are:

1. The life urge—the self-preservation group.
2. The sex urge—the reproduction group.
3. The worship urge—the religious group.
4. The power urge—the egoistic group.
5. The social urge—the herd group.

In our study of nervous patients we make careful and painstaking inquiry into whether they are enjoying the proper and wholesome expression of these various emotional urges. We not only find that they suffer nervously as the result of difficulty in some one of them, but sometimes they are troubled with unfavorable conditions in more than one, and sometimes there is very definite conflict between the groups themselves.

The various schools of medical psychology which have sprung up during the past two decades have been wont to seize upon conflict among some one of these groups as the sole explanation of all forms of neuroticism. One school claims the trouble is with the power urge, another with the sex urge, others with the herd group, and so on. Now, I am not disposed to go to this same extreme and make the fanatical claim that most human nervousness is due to trouble with the religious group, the

worship urge, but the investigation of a large number of nervous sufferers demonstrates that very many neurotics are not only suffering from maladjustment in their religious life, but it also demonstrates that many of them, through breakdown of their religious experience, are depriving themselves of one of the most potent influences, one of the most powerful resources, from the standpoint of psychic, moral, and personality reintegration, that might be utilized in their rehabilitation.

It is a fact that of all the basic human emotions which make so much mischief by causing nervous troubles, fear sometimes is chief. Fear in one form or another—very often in its chronic form, commonly called worry—is at the foundation of the vast majority of nervous ailments. Most psychic conflicts which produce so much neuroticism are found to have their roots, directly or indirectly, in some human fear. The uncovering of the nature of fear does very much to help its victims to realize its baselessness, but the patient needs something more than this negative help; he needs help in the positive acquirement of faith. One of the greatest cures for fear is faith, and there is no form of faith that sweeps through the human intellect with so profound, so invigorating, and so captivating an effect as *religious faith.* Of all persons in the world who need the vivifying influence of spiritual stimulus, the fear-harassed patient who is a victim of worry, anxiety, and other types of neuroticism, needs it most.

I well understand how certain forms of *religious fear* lead directly into these nervous troubles. I meet such patients every now and then. I realize that religious fear can become a great mischief-maker in certain types of hyperconscientious individuals who are already suffering from a conscious complex and staggering under the great weight of deep feelings of guilt, but this is where I have found the Christian religion, more especially the teachings of Jesus, of great value in that it represents the only world religion which is founded on faith—pure faith motivated by a "perfect love which casts out all fear." I realize that the exponents of pure Buddhism may claim that this great teacher presented a religion also without fear, but Buddha's teaching was in some respects more philosophical than religious because it did not offer personal salvation and personality survival after death, and thereby left its adherents more or less alone in their

efforts to meet the harassments of life and combat the fears of temporal existence. So I would repeat: Of all the religions which offer man personal salvation, which hold out the hope of immortality, Christianity, as taught by its founder, is the only one which provides a system of religious belief founded on faith by which the believer becomes delivered from fear.

Now, I find this sort of religion, with all its associated spiritual exercise, of great therapeutic value in the management of nervous disorders.

In psychiatry we talk a great deal about catharsis—the elimination of the causes of nervousness by talking, writing, confession. Confession is not only good for the soul, but it is also good for the troubled mind. Confession of one's difficulties, whether made to a minister or priest, to a confidential friend or to a psychiatrist, does the patient good. It would be useless to attempt to practice psychiatry without this technic of confession, this emotional catharsis. Now prayer, confession to God, is a practice of tremendous value to these nervous patients, and it becomes still more efficacious if it leads to *worship*, to the cultivation of habits of real communion between man and his Maker. I frequently present to my patients the example of Jesus, who so often went apart by Himself to commune with His Father in Heaven, and I have seen them benefited by the suggestion that, whereas the intercourse of man with his fellows calls for the expenditure of energy, the giving out of something, the depletion of personality, man's communion with God must represent the ideal method of taking on energy for the acquirement of new and higher forms of spiritual power with which to meet and neutralize the demands of physical living and intercourse with one's fellows.

I believe very strongly that the time has come when clergymen, who are engaged in the various phases of actively presenting religion to the world, should recognize that many persons who come to the minister or religious teacher seeking help, presumably spiritual help, are more or less afflicted with psychic troubles and stand in definite need of psychologic aid, not to say in many cases medical assistance from a physical standpoint. The practicing psychiatrist would likewise greatly extend his usefulness and would become more efficient if he were willing more definitely to recognize that man has a spiritual nature, and that

many patients who seek mental or nervous help are in sore need of spiritual succor. They are suffering from soul starvation, and the religious nature is so dormant as to provide little or no aid in this great work of free, healthy, and coördinated emotional self-expression.

Mental hygiene constitutes, in my opinion, the major social problem of to-day. There are seventy thousand new cases admitted to the hospitals for the insane in this country annually. It has been estimated that for every mind which thus breaks, ten bend without breaking, which means that for every person going insane each year ten suffer from some form of neurosis, nervous breakdown, personality smash-up, and so on, many of this seven hundred thousand, of course, being recurrences. Now, it must be evident that the mere handful of psychiatrists, even though we be assisted by a larger number of very willing medical practitioners, are hardly able to offer help to this vast army of distressed minds. While we psychiatrists, with the assistance of our medical colleagues, assume the leadership in this field of mental hygiene, we care only for the more severe groups of mental disorders. The majority of the milder nervous sufferers must be ministered to by loving friends, teachers, psychologists, and clergymen.

What I am driving at is this: I want to contribute something to the further awakening of ministers and religious teachers to the necessity for recognizing that the men and women who come to them in distress may have mental as well as spiritual troubles. On the other hand, I would do everything in my power to call the attention of the psychiatrist and the physician to the fact that many who seek mental and physical help may also need spiritual guidance; to this end I hope and pray for the day when there will be more hearty coöperation between ministers of religion and practitioners of mental medicine; for if they would refer suitable cases to each other, the distressed and suffering patients would be immensely benefited.

The Perennial Liquor Problem

By Earl L. Douglass

THE brewers of this country are laying their plans artfully to debauch the entire nation. Until recently everyone held up his hands in holy horror at the saloon. Those who have had dealings with the liquor traffic knew that this was the most abominable hypocrisy. It is the saloon, and nothing but the saloon, that the brewers want back again. In fact the brewing business would not be profitable unless the brewers could re-establish the saloon system. Sooner or later—if present liquor legislation is tampered with—the saloon will return, not just in all the glory of pre-prohibition days, but with even more corrupting influence than we have known in the past.

Brewing Industry, a journal of the brewers, published on November 9, 1932, the advertisement of a firm proposing to the brewers that they immediately begin developing the taste of college students for beer. "Not one-tenth of one per cent of the youth in college know what really good American beer tastes like. To them it is little more than a name. They will have to be educated. . . . But beer can be restored to its former favor in colleges, which means the youth of the land. It cannot be done over night."

The brewers are getting ready to establish a series of chain stores in which they will dispense their products. These chain stores, of course, are nothing else than the old saloons under a new name. Having been denied their profits for more than a decade, the brewers, if they return to power, will behave like a drove of pigs at feeding time. Their policy will be based on the conviction that they can now do many things which they would formerly have been prevented from doing.

In these attempts the brewers are being supported by four groups:

1. The drinkers. All attempts on the part of drinkers, whether moderate or immoderate, to disavow any personal interest in the return of liquor, is sheer ballyhoo. Even the smallest quantity

of alcohol leads one to a tolerant attitude toward the whole liquor question.

2. The brewers are also being supported by the politicians who long for the return of the deliverable vote. The 177,000 saloons of the old days could guarantee practically 2,000,000 votes to politicians who would serve them, and the average politician today wants that kind of support to offset the unpredictable woman vote.

3. The brewers are also being supported by the newspapers. If liquor in any form comes back the newspapers will increase their advertising space enormously. Think of how profitable cigarette ads have been to most newspapers. Liquor ads will be even more profitable. It is a terrible thing to contemplate the press of this country gagged by the brewers and distillers, but that is undoubtedly what we will come to if liquor is brought back.

4. The other large group supporting the brewers is composed of men and women who allow their opinions to be formed by propaganda. They have been told that the way to make the country law-abiding is to hand it over to the brewers; the way to make youth temperate is to feed them more liquor; and the way to control the liquor traffic is to give up the only effective method of control this country has ever known.

Regardless of what happens to the 18th Amendment, we must regard any such events as constituting simply a phase of the never ending liquor problem. Eventually, of course, beverage alcohol will have to be prohibited the world over. Machinery and mass production simply cannot tolerate the interference and danger which liquor creates. But between our present status and such reasonable enforcement and public support as we now have for the Harrison Drug Act there lies a long and arduous road which must be traveled. The time will never come when any nation in the world will be absolutely free of liquor, any more than the time will ever come when any nation in the world will be free of theft or murder. The best we can ever expect for liquor laws is the same average of enforcement or obedience that we have for other laws. The only difference that the passing of time will make will be that people will come to see at last the impossibility of controlling the liquor traffic, and the insanity of advocating the repeal of any law which is difficult to enforce. Traffic

violations have been increasing at a tremendous rate during the past ten years while drinking has been decreasing. Yet no one advocates the repeal of traffic laws as a means of making our streets more safe.

The fascination of intoxication is a very strange and terrible thing. From the beginning of time people have been finding a refuge in narcotics. We may expect with the passing of time that narcotics equally and perhaps more dangerous than alcohol will be discovered, and first used for some good purpose will later become factors of addiction and therefore deterioration of character. Morphine, cocaine and heroin have only in comparatively recent years emerged from the laboratory. Man discovered in the dawn of history that certain narcotics gave him refuge from life's hard realities, and until the end of time there will be certain types of persons who will seek this refuge in spite of all laws. Every generation must set itself against the traffic which proposes for profit to create appetites and addictions among those who are too weak to face life as it is, and crave some artificial and temporary relief from its rigors. The liquor problem will never be settled; it will simply be re-defined and battle lines will be marshalled on different fronts. This does not mean, of course, that the situation will not get better with the passing years. It may be very much worse for the generation immediately confronting us, but eventually, in the course of human progress, the advance which society makes against narcotics will be sustained.

Until the end of time, however, there will be at least sporadic and surreptitious attempts to pander to the human weakness demanding alcohol; and, as we confront the trying situation of the present time, it must be with the realization that the liquor problem is more or less constant and that we are called upon at present to assist in the solution of only one of the most difficult phases of the entire problem.

Finland and the Liquor Problem

AFTER some months' experience, the Finnist government considers it advisable to modify certain points of the law of February 9, 1932, which replaced the prohibition law.

However, certain modifications appear to be advisable. The law of February 9 imposes just as severe restrictions upon the sale of beer up to 3.2 per cent alcohol in weight as upon that of spirits. It would seem that while still subjecting the sale of beer to strict control it might be granted more liberty. Whereas at present the off-sale of beer is only allowed in the monopoly stores, the government proposes to make it possible for the monopoly to give up its rights to private provision shops. This sale however would still remain under the control of the monopoly administration. Further, whereas the sale of beer of medium strength is now allowed only in the towns, the bill proposes to authorize it in general in all centres of population of any importance. Moreover the restrictions concerning the legal hours of sale of liquor would no longer apply to beer, it could be sold during all the opening hours of provision shops which have obtained a beer license. Some restrictions might be imposed in special circumstances.

According to the present law the monopoly stores must be closed on Sundays and holidays as well as on the days preceding these holidays, and for several days during the Christmas and New Year periods.

This measure would be a satisfactory one if it were possible altogether to prevent the illegal sale during the time the shops are closed. This is not in fact the case, the severity of the present restrictions encouraging the illicit traffic. The dealers get their supplies from clandestine distillers, from smugglers, or they even purchase them from the monopoly stores. The bill proposes therefore to regulate the off-sale of spirits as follows: the sale may take place every working day from 10 A.M. to 5 P.M. (the day before Sundays and holidays from 10 A.M. to 2 P.M.) Further the shops will be closed on the days preceding Christmas Day, New Year's Day, Good Friday, Easter Sunday, Whitsunday and St. John's Day. Special restrictions, general or local,

(Continued on page 18)

Current Films

The estimates of films here reproduced are obtained from the National Film Estimate Service. We shall appreciate the comments of our readers as to the value of these previews. This service is offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Moral Welfare. Films approved for any one of the three groups are included. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Conquerors, The (Ann Harding, Richard Dix) (RKO) Very effective picture of recurrent depressions and recoveries since 1873, showing how America always moves on to greater heights. Characters age with passing of time. Touching, impressive, well acted, timely, and encouraging. A picture very much worthwhile.
For A: **Very interesting** For Y: **Excellent** For C: **Good**

Evenings for Sale (Herbert Marshall, Mary Boland) (Paramount) Delightful character comedy, laid in exotic Vienna, where the romance-hungry, middle-aged heroine meets an ex-count gigolo. Finely played by the stars, and fine supporting cast, with Charles Ruggles inimitable as the valet, refreshingly sober.
For A: **Charming** For Y: **Very good** For C: Little interest

Faithless (Robt. Montgomery, Tallulah Bankhead) (MGM) Suave, smart, unwholesome stuff about noble hero with only $400 a week and haughty heroine with millions. Both lose all! She sponges, borrows and is "kept." He forgives, marries her, falls sick and she nobly goes on street to save him. Well done but not convincing.
For A: Depends on taste For Y: Decidedly not For C: No

False Faces (Lowell Sherman) (World Wide) Usual smooth acting by Sherman as swindler-hero who seduces women as a sideline. A suave, unscrupulous, brazen cad, he reaps fortune from fake beauty treatments and almost defeats justice at his trial. Supposed to be anti-quack-doctor propaganda.
For A: Depends on taste For Y: By no means For C: No

He Learned about Women (Stuart Erwin, A. Skipworth) (Paramount) Very timid and rich bookworm-hero starts out naively to learn life. Easy prey for the arch-swindler, faultlessly played by Alison Skipworth, who is won by his innate goodness, thwarts plot—and good comedy then degenerates into the old-fashioned "chase."
For A: Rather good For Y: **Amusing** For C: **Amusing**

I Am a Fugitive from a Chain Gang (Paul Muni) (Warner) A man's life permanently blasted from day he was innocently involved in petty hold-up. Not drama, but tense and often harrowing narrative of grim suffering and bestial cruelties in lowest stratum of prison world. Strong, sensational, hardly entertaining.
For A: Depends on taste For Y: No For C: No

If I Had a Million (All-star cast) (Paramount) Rather novel, but undramatic hash about crazy rich man bequeathing a million apiece to strangers. Effect on each makes an episode by itself. Elementary entertainment, now funny, now tragic, uneven in interest and plausibility.
For A: Perhaps For Y: Probably good For C: Hardly

Last Mile, The (Howard Phillips) (World Wide) Realistic, harrowing picture of reactions of prisoners in death row, awaiting death chair. Against capital punishment but one-sided. Reason for present plight never shown. All sympathy for criminals, no thought of victims. Distorted from original and confused.
For A: Good of kind For Y: By no means For C: By no means

Little Orphan Annie (Mitzi Green) (RKO) Selected episodes from the well known newspaper strip picturized to make a mildly dramatic story about Annie, Mickey and the dog. Rather obvious and uninspired, but combines pathos, comedy and adventure in a way to delight children.
For A: Passable For Y: Little interest For C: **Very good**

Maedchen in Uniform (German Production written, directed and acted solely by women) Masterpiece of vivid realism and charm, beyond Hollywood to equal. Life in pre-war boarding school. Intense character interest, superb dramatic values, beautiful acting, and photography. Faulty only in its sound. Industry's hint of Freudian motif mere dirty publicity.
For A: **Excellent** For Y: **Mature but good** For C: Beyond them

Okay America (Lew Ayres, Maureen O'Sullivan) (Universal) Fast, well-made, sensational newspaper melodrama, about hard-boiled but attractive young columnist, who is also radio star and becomes go-between in big kidnapping case. He solves all, shoots big gangster, and dies by gang guns. Glamorous night life.
For A: Good of kind For Y: Better not For C: No

Sherlock Holmes (Clive Brook) (Fox) Famous character in modern setting plus a fiancee who urges him to retire, but the jail escape of Moriarty (well played by Ernest Torrence) keeps Holmes busy thwarting his plans. Some falsities and dramatic weakness but suspense good. Clive Brook convincing in title role.
For A: **Entertaining** For Y: **Good** For C: Good but exciting

Stoker, The (Monte Blue) (First Division) A Peter B. Kyne story screened for maximum melodramatic thrill. Hero goes to South America to forget a woman, but meets a Senorita who prevents the forgetting. Lively adventure, romance, and fights a-plenty, including the Marines.
For A: Hardly For Y: Perhaps For C: No

Tess of the Storm Country (Gaynor-Farrell) (Fox) Old-fashioned, sentimental melodrama, with Janet likeable as skipper's daughter who finds herself in false position and almost loses her lover. Much hokum and improbability. Fine sea and coast scenes. Not a picture for the Gaynor-Farrell team.
For A: Fair For Y: **Good** For C: Probably good

Under Cover Man (George Raft, Nancy Carroll) (Paramount) Virtuous heroine thoroughly tangled with crook-hero in maze of swindlers, roues, mistresses, night clubs, lavish apartments, booze, guns, etc.—saved at last by detectives and under cover man (two for good measure). Nothing in plot or acting to save it from mediocrity.
For A: Mediocre For Y: Certainly not For C: No

You Said a Mouthful (Joe E. Brown) (First Nat'l) Hilarious, crazy nonsense film, with clever photography, about hero unable to swim who wins marathon from Catalina to mainland. Mediocre acting, dull dialog, but funny for those who laugh easily. Too long and labored.
For A: Tiresome For Y: Harmless For C: Probably funny

Other Experiments in Liquor Control[1]

By George E. G. Catlin

Control in Latin and Teutonic Europe

IN THE English-speaking world interest is naturally concentrated upon the revolutionary experiment, in dealing with the liquor problem, of Prohibition in the United States and upon the modifications which the traditional licensing system has undergone in Great Britain. Besides these two typical systems, however, four further methods demand attention: (*a*) the licensing system as applied on the Continent of Europe, conforming broadly to the type exemplified in Great Britain; (*b*) the prohibition systems which have been tried in Finland, Norway, Iceland and elsewhere, broadly conforming to the American type; (*c*) experiments in certain British Dominions, especially Canada, which throw further light on such expedients as local option, governmental management and personal license; (*d*) the Scandinavian methods of control, including the Gothenburg system, State or Municipal monopoly and the Bratt system of personal license.

In France a system in effect of "Free trade" in liquor has prevailed. The proportion of fully licensed premises in France during the War (1915) was 1 to every 82 inhabitants as against 1 in 430 in England—the proportion of full licenses to population in Sweden was approximately 1 in 5,000 and 1 in 10,000 in Norway. In Belgium, however, in 1913, the proportion of liquor licenses is stated to have been 1 to 33 inhabitants (Koren). The French ratio of licensed premises to population remains approximately unchanged to-day. Mere frequency of drink-shops alone does not, of course, itself symptomize drunkenness and this readiness to grant licenses on application probably produced no very harmful results in a wine-drinking country. With the growth, however, of distilling the customary difficulties of unrestricted licensing have arisen. Not only has commercial dis-

[1] Reprinted with permission from "Liquor Control" by George E. G. Catlin. Henry Holt and Company, New York, 1931, pp. 259, $1.50. Chapter VIII of the above work will appear reprinted in sections in the forthcoming issues of MORAL WELFARE.

tilling been on a large scale, but the least of evils has been due to the liberal freedom accorded to farmers and peasants—a freedom extensively used, especially in Normandy—to distill their own spirits.

The last two generations in France have been marked by a grave increase of alcoholism, affecting the health and even affecting to a significant extent the economic position of the thrifty French workers. The question has been complicated by the great financial and public influence of the vintners and distillers, an influence displayed not only in domestic affairs but also (as will be shown later) internationally.

In response, however, to agitation, not least by the Trade Unions, absinthe was prohibited in 1915 and an attempt (not difficult to circumvent) has been made to reduce spirit licenses to a ratio of 1 per 200 persons by refusing to issue new licenses except when food can, if required, be sold with the spirits. The same policy of distinguishing between spirits and "hygienic drinks" (wine and beer)—what Brougham called "a moral species of beverage"—has been carried further by heavy increases in the duties on spirits. In a country such as France where liberty, save where *la patrie* is directly concerned, tends to be identified with individualism, the method of control through taxation can probably be put to its most effective uses.

In Switzerland, also, which has probably had the second largest *per capita* consumption of liquor (largely spirits and intoxicant fruit drinks) in the world, no small part of the alcohol problem has been due to home distillation, duty free. Since 1885 the Government of the Confederation has had a monopoly over the sale of potato-spirit which is used by it for commercial and medicinal purposes, but this measure has been rendered largely nugatory by the extensive supply (about a half of the whole) of spirits available from private sources for home-consumption. By a referendum of 1930 this has been checked. The Federal Excise has been given an extension of the monopoly control over the production of "schnapps," other than that reserved for home use and certain so-called "specialties," and the retail price has been raised.

In Italy, as in Spain and Portugal, the drink of the country has hitherto been wine and little trouble has been experienced

even under a system, until recently, of almost unrestricted sales. The spread, however, in the past few years of the spirit habit has led to the elaboration of a special licensing system for spirits, whereby these licenses are rationed in the measure of not more than 1 to 500 inhabitants, and to the prohibition of absinthe. The drinking of wine at lunch-hour in the schools has been forbidden. Moreover, under the new régime, there are rigid restrictions of the sale of spirits over the week-end, thus drastically eliminating the obstacle to economic and national efficiency of "blue Mondays." In Belgium the public sale of spirits by the glass has been prohibited.

Germany, Austria and Holland

In Germany the traditions of the country have been markedly different from those of France. At the same time, in dealing with the liquor question, both the government of the Reich and of the states have shown unusual vacillation. Under the Imperial law licenses are required, but can only be refused to applicants personally objectionable, or for objectionable places, or, in smaller cities, in cases where new licenses would be in excess of what may be deemed to be the requirements of the population. Contrary to usual German custom, the emergency law of 1923, extending this last provision to the larger cities and to clubs, as well as restricting the sale of liquor to young persons, remained more honored in the breach than in the observance. Under a new law, however, of July, 1930, licenses are to be granted only where a local need is shown to exist. Authority is divided, the hours of opening and closing being fixed by the states in accordance with local opinion. In Berlin licensed premises are open by special permission until 3 A.M., although the general closing time, which is subject to local variation, is, under the law of 1930, not to be later than 1 A.M.

Germany, in brief, conforms in general pattern in its liquor legislation more closely to Latin than to Northern European standards. In Austria, likewise, little restrictive action has been taken except to limit sale to young persons. The brewing interests, however, in Germany have never attained the power over public policy held by the vintners of France and, moreover (a fact not

perhaps entirely dissociated in significance), the municipal water supply is very much better.

In Holland a license to sell is only required in the case of spirits, and this is granted in proportion to population. Communal advisory commissions exist to counsel the authorities upon the enforcement of the law and the cancellation of licenses, thus healthily keeping the administration of the law in contact with local opinion. Attempts to reduce the consumption of spirits by almost exclusive reliance upon the taxation method has conduced to smuggling and has not been more than a moderate success.

In so far as any generalization is permissible concerning the liquor legislation of this entire group of countries, it is that the increased consumption of spirits has set up a new set of problems which have for the first time compelled them to make serious regulative inroads upon a *laissez-faire* system of licensing, chiefly designed to ensure a police supervision of a genial character and, on a small scale, to aid revenue by duties rather genuinely fiscal than discriminatory and serving ulterior purposes.

European Experiments in Prohibition

At the opposite extreme from the free-trade system obtaining in most Latin countries, drastic measures of prohibition have been adopted in certain Slavonic and East European countries. In the case of Russia the Imperial Government's monopoly of vodka and the autocratic tradition of rule facilitated the prohibition of this veritable fire-water during the War, although the large revenue which the monopoly yielded has proved an important factor, along with the growth of the habit of resorting to even more deleterious substitutes, in bringing about the repeal of this measure, after some years of trial, by the Soviet authorities. The repeal is the more interesting since, allowance being made for the relatively backward condition of Russia, that country may be argued to have fulfilled, in the year after the Revolution, at least one of the conditions desirable for the success of Prohibition, that is, a national enthusiasm for social efficiency and reconstruction.

The same autocratic traditions as in Russia, supplemented by

the religious authority of Mohammedanism, has rendered feasible an experiment in Prohibition in Turkey which, however, has also been abandoned, partly owing to external pressure from French interests. More interesting, because more comparable to Western conditions, have been similar experiments in total prohibition in Iceland, Finland, and (as touching spirits) Norway. The last was discontinued and (as also in Canada after Prohibition) a system of control substituted which is discussed later. In the small country of Iceland the system has had to be modified owing to foreign pressure.

Ever since 1899 manufacture had been prohibited in Iceland, but the country utilized imported supplies until 1912, when these were prohibited except on a druggist's license for retail under order of a physician's prescription. The results ran true to what American experience has taught us to regard as typical. During the second year *bona-fide* Prohibition prevailed, druggists' imports falling to an almost insignificant figure (5,800 litres of spirits). Soon, however, readjustment set in, taking to an exaggerated extent, until 1920, the peculiar form (once general also in Canada and frequent enough in the United States) of abuse of medical prescriptions. In 1920, 82,000 litres of spirits were imported or two-thirds of the 1910 figure. Nevertheless the testimony of mayors and other officials was that drunkenness and the economic and domestic ruin attendant on excess (perhaps owing to a certain medical discretion and conscientiousness in control) had greatly diminished.

When all allowance is made for the tendency of public officials in their utterances to find that whatever is the law is best and to view matters from the point of view of the blessings of regimentation, the danger of excess in fisherfolk living through morose winters on a cold and raw island was indubitable and serious regulation was called for, as in other Scandinavian countries.

The Prohibition experiment in Iceland has had to yield to the demand of Spain, under threat of a boycott of the Icelandic fish-trade, that Spanish wines, with an alcoholic content up to 21 per cent, shall be admitted. In the case of Norway, when the commercial treaties were revised when that country adopted Prohibition in 1921, France, Spain and Portugal insisted upon the right to import wines of up to 21 per cent alcoholic content by

volume, and, for a while, France also insisted on the right to import a limited quantity of spirits.

That the domestic legislation and policy of countries may have to be changed under threat of reprisals by wine or spirit exporting powers is a useful reminder, to those who fondly imagine that the liquor traffic can be regulated upon the basis of purely local opinion, that their view is far too simple so long as some regard liquor, like opium, chiefly in the light of its drug qualities and others regard it primarily as a legitimate object of almost unrestricted commerce. In sharp contrast to the policy of the wine-growing countries to Iceland may be noted the Helsingfors Convention against smuggling made by the countries bordering on the Baltic, for their mutual protection, and the policy of Canada towards the United States. The Dominion Government has now prohibited its customs officers from granting clearances to liquor consignments to the bootleg traffickers of the United States. There is, however, a tendency to divert it to the French islands of St. Pierre and Miquelon as entrepôts; officially the inhabitants of these islands must each consume $1,000 worth of liquor yearly.

In Finland the extreme difficulties of Prohibition enforcement are demonstrated in the case of a country where the legislation is inadequately supported by public opinion and where the geographical character of the country offers peculiar facilities for smuggling from Esthonia and other Baltic countries. The possibility is not to be neglected that a vicious circle is set up of easy smuggling, easy lawbreaking by consumers, lax public opinion, lax enforcement and easier smuggling. National Prohibition came into force in this country of forest and easy sea communications, in 1919, following war-time Prohibition. In that year, when licit alcohol consumption stood at one-twentieth of the 1913 figure (0.07 litres *per capita* as against 1.41), convictions stood at one-fifth of the 1913 figure (11,475, or 34.4 per 10,000 as against 54,943). Already, however, by 1920 the customary reaction had set in; confiscations were being made on a large scale in this smugglers' paradise of woods and lakes; and convictions stood at half the 1913 figure (27,236 or 81.0 per 10,000). By 1924 the pre-war convictions figure had been almost attained (52,801 or 168.2 per 10,000 on basis of 1913 population). In 1928 the figure is 101,036 or 279.5 per 10,000. Allowance, of

course, must be made, in such a case as this, for police policy.

It has been seriously doubted by an official commission of inquiry whether consumption is less than before Prohibition. One only too customary consequence, however, of Prohibition is not in doubt. The bootlegger has taken to supplying what are, for him, more convenient, because more concentrated, but, for the consumer, more dangerous forms of liquor. Alcoholic diseases have increased and, seriously enough, increased in certain of the generally sober country districts. On the other hand, a probable economic benefit (again a customary observation) has been derived from Prohibition by the average manual worker (not a determined drinker).

The social history of the experiment in Finland appears in many ways to reduplicate, while emphasizing, the experience of the United States. In both countries the course has been pursued of setting up Commissions on Law Enforcement. Finnish experience—which it must, however, be recalled is that of a politically disturbed country where administrative efficiency is hampered—underlines, even with emphasis, the evils of imperfectly enforced Prohibition. It does not of course decide whether the retention of impartially enforced legislation on the statute books may not have an educative effect, facilitating ultimate enforcement when opinion has been modified by the frown of the law. That is, however, a question not at present susceptible of answer by history. At best it is a question of what, in the planning of legislation, will accord with sound principles of administration and of general jurisprudence.

Finland and the Liquor Problem

(Continued from page 9)

may be introduced should circumstances appear to require them. It is proposed, moreover, to treat localities where the population is concentrated in the same way as the towns, that is to say the monopoly administration may open shops there on condition that the municipal authorities give their consent.

The other changes proposed are of secondary importance.—*International Bureau Against Alcoholism, November 11, 1932.*

"National Defense"

By Kirby Page. Farrar & Rinehart, 1931, 403 pp., $3.00

"National Defense" by Kirby Page, is a one-volume encyclopedia on war. But unlike most encyclopedias, it is more exciting than a novel. Every point is supported by quotations and statistics, only, unlike most quotations and statistics, these are vivid, interest-compelling. If preachers, teachers, and those who serve as resource people for discussion groups can afford one volume only on the origins, results and prevention of war, this is it.

Do you need prime examples of national egotism, hatred, jealousy, bigoted concern for sovereignty and national honor, contempt of treaties, secret alliances, "septic patriotism," fear, greed, the crucial and supreme cynicism that "war is inevitable," or even necessary and beneficial!—or that sure recipe for bigger and better wars, the argument that "preparedness is the best guarantee of peace"? Out of their own mouths the nationalists, imperialists, militarists are condemned by their own incredible statements. And here they are!

Who was responsible for the World War? Each of the six principal powers involved. Germany was not solely guilty, nor did the Allies go to war because Belgium was invaded. Blind to danger and deaf to advice though the statesmen were, not one of them desired to set the world on fire. They were caught in a vicious circle of nationalism, imperialism, militarism, fear, alliances.

Why did the United States enter the war? Why was the iniquitous Treaty of Versailles ever signed? How were the crazy tales of atrocities ever circulated? What shall we do with nationalism? What is the annual cost of our army and navy? How much more than any other nation does the United States spend for defense? (53% more than our nearest competitor.) Who were on the D. A. R. blacklists? Is the United States in possible peril of invasion? What has the League of Nations accomplished? Or the World Court? What would debt cancellation cost the United States? ($3.00 per capita taxation a year.) Just what did the

(Continued on page 25)

We recommend to the attention of our readers two program units on the liquor problem. One entitled "Unit E—The Liquor Problem" published by the International Council of Religious Education is a study unit for adults and older young people's groups. The second unit entitled "Prohibition" by D. Stewart Patterson is especially recommended for seniors and young people as a study course on prohibition. Study outlines and factual material with suggested bibliography are included in both programs. These programs may be ordered from the Presbyterian Book Stores. The price for "Unit E" is 15 cents, and the price for "Prohibition" is 25 cents or two for 40 cents. Now is the time to obtain these study units and start a prohibition class.

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The Perpetual Outlaw

By G. R. Emery

LEERING, red-eyed, staggering, slobbering John Barleycorn has been the merciless foe of mankind from time immemorial. Three thousand years ago wise, old King Solomon said:—"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shall be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." Prov. 23: 29-35.

The wisdom and truth of this proverb have been proven by innumerable pathetic examples. Countless times have men suffered woe, sorrows, contentions, wounds without cause, the bite of the serpent, the sting of the adder and have, in their weakness, sought it yet again.

But, down through the ages, strong, sober men have fought to save their weaker brothers from this hideous monster. They have sought to control, to regulate, to banish him from their midst but he has remained and has continued a ceaseless breaker and defier of law—a PERPETUAL OUTLAW.

Public sentiment against this OUTLAW was first manifested in the Christian nations of the United States and Great Britain by the organization of temperance societies early in the nineteenth century. By 1830 organizations in this country numbered over one hundred thousand members and in Great Britain some thirty-five hundred members. In the years that followed the movement spread rapidly, particularly in the United States, culminating in the formation in 1869 of the National Prohibition Party and in 1874 of the W. C. T. U., one of the strongest factors in the

development of total abstinence. Both of these organizations exerted a powerful influence in the outlawing of John Barleycorn by education and the distribution of facts.

Along with education and the growth of temperance sentiment came the thought that John Barleycorn should, somehow, be controlled. This idea bore fruit in the form of licensing and the enactment of certain regulations. He was required by law to obtain a license, to refrain from doing business on Sunday or with minors, etc. But he who would destroy men's souls for personal gain, who worships mammon rather than God, recognizes no law or authority. John Barleycorn is a PERPETUAL OUTLAW. When regulations hindered his business he attempted bribery and, whenever officials could not be bought, he resorted to bootlegging. How, then, can political corruption, bootlegging and kindred crimes be laid at the door of the Eighteenth Amendment? John Barleycorn became an outlaw with the enactment of the very first regulation a century ago.

His disdain of all attempts at regulation and his consummate contempt for all law forced the next move of temperance crusaders—banishment. Through Local Option various communities established, by law, prohibition within their borders. But, of course, John Barleycorn, the PERPETUAL OUTLAW, continued on his evil way, bribing and bootlegging. And even then, nearly a century before the Eighteenth Amendment, he and his cowardly cohorts proclaimed that prohibition did not prohibit and prohibition laws were unenforceable.

Enforcement proved difficult because small dry communities were unable to prevent bootlegging from the surrounding wet territory. But Local Option was a step in the right direction and led, eventually, to State Prohibition.

Still the PERPETUAL OUTLAW and his evil kin were with us. He flouted the law continually; he jeered at all who favored it; he said that it couldn't be enforced and did all he could to prevent its enforcement; he forced the issue until National Prohibition had to come. Three-fourths of a nation already dry by Local Option or State Prohibition demanded protection.

Those who now presume to place the blame for present-day evils on the Eighteenth Amendment and those who counsel the

(Continued on page 24)

Sunday School Superintendents

Financial limitations compel the Department of Moral Welfare to discontinue its free circulation of Moral Welfare to all Sunday School Superintendents. This announcement is made with much regret and in the hope that the great body of Superintendents, who are in a key position to use the magazine, will subscribe to it at the rate of 25 cents a year. We feel that the value of the magazine has been proved beyond a doubt and believe that instruction in temperance, world peace, and other social questions is vitally important at the present time. The magazine will continue to present interesting educational material on these topics by the best group of writers it is possible to obtain.

Cut out the subscription blank in your January issue and mail it to this office with 25 cents and so insure your year's subscription. We want to keep you as one of our readers and will carry your name on our free list until Feb. 1, 1933 in order to give you adequate time to reply. Help us make Moral Welfare a more effective educational agency on modern social questions.—*Editor.*

The Perpetual Outlaw

(Continued from page 23)

return to "the good old days" display an appalling ignorance of the history of this nation in its crusade against the PERPETUAL OUTLAW. Temperance organizations cannot completely cope with the situation. Neither can Local Option nor State Control. There is but one answer—a courageous, Christian people must wage battle without quarter until John Barleycorn, the PERPETUAL OUTLAW, is totally and finally banished from the world.

God grant that America may continue to lead the nations of the earth in this righteous cause.

How Could the Liquor Tax Be Made to Yield a Billion Dollars of Federal Revenue?

There are only two possible ways, and only one probable way. One is to double the consumption of liquor; the other is to double the excise rates. Even when the country was covered with saloons they were never able to sell liquor enough to yield the Government half a billion dollars of revenue. Even then, the Government could not suppress moonshining.

One prominent wet points to the vast increase in revenue from the cigarette tax since the World War, and argues that a similar increase might have been expected from the liquor tax. He does not point out that there has been a vast increase in the cigarette habit since the war. To propose a corresponding increase of revenue from the liquor tax by a corresponding increase in the liquor habit may sound well to one who is interested in making money in the liquor business, but not to one who is interested in "true" temperance.

To double the excise rates would double the temptation to evade the rates by moonshining and rum-running. It is not certain that such an increase in the rates would increase the net revenues over what they were in the pre-war days. It would certainly increase the cost of collecting the revenue and of suppressing the illicit manufacture and importation of liquor. It looks as though the only sure way of increasing the federal revenue from liquor over what it used to be would be to increase the consumption of liquor. They who use this argument should not prate about their devotion to "true" temperance.—*Dr. Thomas N. Carver, Harvard University.*

"National Defense"

(Continued from page 19)

C. M. T. C. textbook teach about "encouraging the desire to kill"? What are the existing perils to world peace? Mr. Page considers both Russia and our own United States. Finally, what Christian strategy of national defense does he suggest? Here in this vivid source book waits almost any fact which you may want on war or peace.—*Eliot Porter.*

Prohibition's Effectiveness[1]

By William T. Hanzsche

OF COURSE there have been problems arising from prohibition—difficult problems, but not insolvable. Let me remind you, however, that every Constitutional amendment passed in recent years created vast problems; but in the long run the advantages of the amendment outweighed the disadvantages. The amendment to give the Negro the right of suffrage gave us the carpet-bagger and painful years of reconstruction, and developed an ill against which Washington gave twice the space he gave to "foreign entanglements"—the ills of political parties formed on geographical lines. The amendment for the election of senators by direct vote increased the use of moneys in elections and put many rich men, instead of able men, in Washington. The amendment giving votes to women has created problems. But we have slowly mastered these problems, and the good results of the amendments have greatly outweighed the bad results. So it will be with the 18th Amendment.

Two little booklets, entitled "Prohibition in Connecticut," have been compiled by Ralph H. White of New Haven. Connecticut is known as a "wet state." And yet every one of these charts shows vast benefits during prohibition, even where it is meagerly enforced. Between 1908 and 1928, commitments to jail for drunkenness dropped 50.8%, assaults and breach of the peace dropped 51.4%, vagrancy 84.6%, alcoholic insanity 58.2%, deaths from alcoholism and cirrhosis of the liver 42.9%; jail commitments for all offenses 41.7%, accidental deaths from automobiles 38.8% (despite the vast increase in automobiles), deaths from tuberculosis 45.2%, from pneumonia 33.5%, general death rate 25.4%. The results in states where there is a more vigorous enforcement are even greater. When the enforcement in Connecticut was lessened, the curve started slowly upward again.

By the way, why do not the newspapers and the popular magazines give publicity to facts like these instead of advertising the violators of the law?

[1] Reprinted with permission from "We Can Still Believe in Prohibition."

Prohibition Has Made Us More Temperate

The Secretary of the Association of Catholics Favoring Prohibition showed the Judiciary Committee of Congress that, according to the Government's own census figures, more lives have been saved from alcoholism, cirrhosis of the liver and only an agreed percentage from Bright's disease since prohibition than our country lost in the Great War. "The Bureau of Vital Statistics in Washington will show you figures where the very worst year since prohibition in point of deaths from alcoholism is much better than the best year before."

The United States Government, after an exhaustive study, estimates that there is now produced and consumed in the United States 30% of the alcoholic stimulants which were produced the year before prohibition became effective; the association against the prohibition amendment estimates 40%. Hence prohibition had reduced the consumption of liquor to between 60% and 70% by 1931. And less liquor will be made and bought in the depression year of 1932. (See *The Presbyterian Magazine,* January, 1932.)

The 60% to 70% effectiveness of prohibition is comparable to the effectiveness of other laws. In 1930, 86% of prohibition cases resulted in convictions. In New York, felony cases resulted in only 40% convictions, murder cases in only 28% convictions. The prohibition law is certainly as effective as the law against traffic in opium and other narcotics.

"Among more than a million poor people and unemployed, with which we have come into direct contact in the last sixteen months in Chicago district alone," Col. George H. Davis of the Salvation Army reports (New York *Herald Tribune,* March 8, 1932), "the evidence of drink as a factor has been reduced almost to a vanishing point. The open saloon is gone, and drunkenness has been reduced at least 90%." Similar testimony is quoted above from Jane Addams and below from the Bowery.

Irving Fisher of Yale University, one of America's great economists, is the authority for the statement that "there is no economist in the United States who opposes the view that the nation has gained enormously in the economic sense from prohibition." (*Presbyterian Magazine,* May, 1930, page 280.) Pro-

fessor Fisher conclusively shows that prohibition has saved the people of the United States $6,000,000,000 a year. It saves 5% that used to be wasted out of our incomes, and adds another 5% into the bargain. (See Fisher's "Prohibition at Its Worst," pages 159 and 160.) Professor Fisher concludes that if prohibition cost us $1,000,000,000 a year it would be well worth while purely as an economic investment.

In a letter sent to *The Presbyterian Magazine* March 11, 1932, Prof. Fisher says:

> I do not think that the repeal of the 18th amendment would solve our economic problem or bring a vast improvement in economic conditions. I do not think the country would be much better off financially because of taxes received on the sale of liquor. I do not favor the repeal of the 18th amendment.

In reply to the argument, so often heard now, that we need the breweries and the saloons to keep money circulating, Professor Fisher says, "That is what we call in the classroom economic nonsense." (Pages 162 and 163.) Moreover, Professor Fisher shows that prohibition not only increased wealth, but it decreased poverty. Despite our depression to-day, the "backwash of a world condition," how much worse off we would have been without prohibition!

In a recent book, "The Noble Experiment," Professor Fisher's charts in building and loan assets, in life insurance company assets, and in savings and other time deposits under prohibition, show that "two-thirds of the money which formerly went for drink goes now into the buying of useful goods."

"Prohibition," he concludes, "has already accomplished incalculable good hygienically, economically and socially. Real personal liberty, the liberty to give and enjoy the full use of our faculties, is increased by prohibition. All the wets can possibly accomplish is laxity of enforcement or nullification; in other words, they can enormously increase the very disrespect for law which they profess to deplore. The only satisfactory solution lies in a fuller enforcement of the existing law." Professor Fisher was not in favor of prohibition when the amendment was passed; but like other economists, he is enthusiastic over its results, even so far.

Racketeers and Gangsters

We are told by many superheated debaters that prohibition has developed the racketeer and the gangster, and that if we had not had prohibition we would have no gang. The trouble with many of us is that we do not take time to look for facts. I need not remind you again of the New York Becker case, of the San Francisco Schmitz case, or of the Minneapolis Ames case, or of any of the many other cases born of gangs and racketeering, the stories of which you can read in the findings of the Grand Juries —all before prohibition. We lived in Chicago a year before prohibition went into effect, and the Chicago gangs were well organized then, and there were plenty of murders then, too.

But let me take you elsewhere. Here is a copy of a newspaper. Perhaps you have never read it. It is called *Truth,* and is a daily paper of Sydney, Australia, and it has the largest net sales of any paper in the southern hemisphere. This copy is dated Sunday, January 3, 1932. It is not "dry"; for you see liquor ads all over it. I call your attention to the large, glaring headlines all across the first page: *"Gang Rule Must Go!" "Law Flouted While Fierce Mobs Flourish." "Gunmen Menace the Community." "Society Is Menaced by Gangster Rule." "It Is Gangsters vs. the People."* And here is a story of how two gunmen shot it out on a down-town street. And there is no prohibition in Australia. Inside there is a significant cartoon. Look at it! The picture of an ocean of crime: out yonder are bootleggers and men drinking while "booze" is pouring in. The title of this cartoon is "The Full Christmastide." And there is no prohibition in Australia!

Here is another news item from Australia deploring the toting of hip flasks to parties by young girls and boys, and the vast increase in drinking among the youth, and the wild petting parties, with flask accompaniment, along lonely roads. And yet we are told that it is prohibition that creates the gangs and racketeering and drinking among the young!

Here is a little article in the Philadelphia *Public Ledger.* The heading is: "Soviets sentence racketeers to die." The story is dated Leningrad, February 21, and tells of racketeers in the fruit business in Russia. And Russia does not have prohibition. But Russia takes her racketeers out and shoots them!

To what can we attribute the increase of crime, of gangs and

racketeering? Have we forgotten so easily? A little over fourteen years ago the world was taught to use guns, to murder and, in the worst war of history, to hold human life cheap and trust to might. That lesson once learned and practiced is not easily unlearned by the multitudes. This does not mean that the soldiers returned to be lawless; for such is not the case. But it does mean that after a war people become calloused and lose their sensitiveness to the horror of crime. After every great war of history lawlessness has increased. In the after-war days, we forgot our idealism and allowed ourselves to be dominated by a lust for gold, a passion for profit; materialistic psychologists are teaching the gullible multitudes that man has no soul and no consciousness, that God is dead and religion is an ancient myth. Eat, drink and be merry, for to-morrow we die, has become the philosophy of the masses.

It is very easy superficially to blame crime and racketeering on prohibition; but for any man who is willing to think, for any man who is honest enough to recognize that what we find in America we find all over the world, where there is no prohibition, the cause of our condition to-day is something far deeper than the prohibition of the liquor traffic. John Scott Haldane, the Oxford biologist, writes: "Materialism, once a scientific theory, is now the fatalistic creed of thousands; but materialism is nothing but a superstition on the same level as belief in witches and devils."

Notice

Attention is called to the fact that Sunday, January 15, 1933, is set as the occasion for celebrating the anniversary of the passage of the Eighteenth Amendment. Material for use in observing this occasion may be obtained from the Department of Moral Welfare or from any of the Central Distributing Agencies.

Who's Who

Dr. George E. G. Catlin is Professor of Politics at Cornell University, Ithaca, New York. He was formerly secretary to Sir Edgar Sanders, general manager of the Carlisle State Management Scheme, and later was director of research on the operation of the Eighteenth Amendment for the Social Science Research Council. Dr. Catlin is the author of "The Principles of Politics," "Liquor Control," and other works. His studies on the liquor problem are noted for their penetration and objectivity.

Dr. Earl L. Douglass is pastor of the Summit Presbyterian Church of Philadelphia, Pa. He is the author of the book "Prohibition and Commonsense" which was published by the Foundation for Narcotics, Research and Information in 1931. Dr. Douglass has been a contributing editor to Moral Welfare for two years and is known as an ardent and able supporter of the Eighteenth Amendment.

Dr. William S. Sadler is a well known psychiatrist of Chicago, Illinois. He has had extensive experience both abroad and in this country. Dr. Sadler is the author of many books among the more recent of which are "The Truth about Heredity," "The Mind at Mischief," and "The Piloting Modern Youth." The article by Dr. Sadler in this issue of Moral Welfare marks an interesting step in the conjunction of the fields of religion and mental hygiene. Cooperative efforts of these two fields promises much in the future.

"I do not think that the repeal of the Eighteenth Amendment would solve our economic problem or bring a vast improvement in economic conditions. I do not think the country would be much better off financially because of taxes received on the sale of liquor. I do not favor the repeal of the Eighteenth Amendment."—*Prof. Irving Fisher.*

Calendar Copy for January

January 1

"Let us take courage from the official record covering the eighteen years 1910 to 1927 inclusive, which shows a marked decline of from 35 to 40 per cent in the general crime rate in the United States, and this notwithstanding the immense number of 'New crimes,' resulting from liquor, drug, and traffic laws enacted since 1910. That the offenses of assault, fraud, vagrancy, prostitution, and larceny, the last the most common of serious offenses, should all have fallen off by 50 per cent or more, and burglary by 10 per cent or more, should give pause to the Jeremiahs."—*Dr. George Kirchwey, noted criminologist.*

January 8

The evils of the liquor traffic were recognized by every nation from very early recorded history, and there were severe laws against drunkenness. Probably the first rigid prohibition law was recorded 1116 years before Christ when a Chinese dynasty decreed death for selling, manufacturing or drinking intoxicants. —*Prohibition Facts.*

January 15

"To me there is nothing sacred about the Eighteenth Amendment; but liquor must be controlled. Up to the present, prohibition is the best method we have discovered of controlling it." —*Senator Borah.*

January 22

"The liquor business made money for the few—took money and money-making ability from the many. General business since prohibition has resulted in the kind of trade that benefits all who engage in it—producer and consumer. If the impossible should occur, I mean the return of legalized liquor, the first effect would be the widespread reduction of wages due to the demoralization of labor, which liquor always causes."—*Henry Ford.*

January 29

The late Dr. Emil Kraepelin started out to find the minimum dose of alcohol that might be safely taken. The results of his investigations covering many years convinced him that alcohol is always injurious to the human system even in smallest doses.— *Prohibition Facts.*

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MORAL WELFARE

A Housing Experiment
David Munroe Cory, Th.D. Page 2

A Declaration and Call to Action Page 8
National Conference of Organizations
Supporting the 18th Amendment

Film Estimates Page 10

Other Experiments in Liquor Control
George E. G. Catlin Page 22

February, 1933

Sunday School Superintendents, See Page 25

MORAL WELFARE

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Prohibition Plus

THE POLITICIANS have scuttled to cover following the meetings of the liquor-controlled hysterical mobs called political conventions last summer. Thank God no church has done this. No presbytery has voted favoring the repeal of the Amendment. The Church is in no panic. Nobody knows that the Amendment is going to be repealed. It is not probable that it will be repealed in haste especially if Congress passes the beer bill and it is declared by the Supreme Court to be constitutional. If that happens it will be said: "You now have your life-saving and budget-raising beer. Why open the flood gates for hard liquor until we can see how helpful beer really is?" Nobody will know how much good Prohibition is doing unless it should be repealed. But we have needed Prohibition plus. We passed a perfectly good law but its enforcement was in the hands of exceptionally poor politicians. We should have bombarded Mr. Mellon out of his position of enforcer of a law which, apparently, did not have his approval and certainly did not command his enthusiasm. An insistent note should have been sounded calling not only for presidential approval but for presidential militancy. Congress should have been driven to place prohibition under civil service in 1920 and not in 1927. If we are compelled to reconstruct this legislation we will have a finer and more effective technique the next time.

In the midst of all the divergent opinions of the day our faith remains undisturbed. Alcoholic beverages are doomed.—J. A. S.

A Housing Experiment in Edinburgh, Scotland

By Rev. David Munroe Cory, Th.D.

THE tremendous progress made in the rehousing of a considerable proportion of the underprivileged classes in Edinburgh is one of the most striking features of that city's recent history.

The writer spent three years (1923-1926) living and working in the New College Settlement in the heart of one of the poorest and most congested slum areas in the city. When he returned to America in the spring of 1926, he retained a heartening recollection of the competent work being carried on by church and social welfare groups and by the various clinics and agencies operating under the Public Health Department, but there was always in his mind the dismal picture of huge, dirty, dingy "lands" with their multiplicity of subdivided houses and consequent overcrowding. These "lands" or old buildings, many of which dated from the 16th and 17th Centuries accommodated at one time the nobility of old Edinburgh, but in the latter half of the 18th Century many of these town houses were abandoned by their owners for more modern and commodious quarters on the outskirts of the city or in the New Town spreading out to the north. The old mansions were then subdivided into a great number of houses (apartments) many of which consisted of only one or two apartments (rooms), with an utter disregard of sanitation, ventilation and sunshine. Contagious diseases swept up these buildings from one landing to another and took a very heavy toll of life. Fires were frequent and played fearful havoc on more than one occasion in the first half of the 19th Century, and at least one of these great lands wholly collapsed carrying down in its destruction its teeming human freight.

Edinburgh has always taken great pride in her famous "Royal Mile," leading from the Castle to Holyrood, and in the adjacent closes and streets, and all improvements made in the rehousing of

the population in this area whether in the time of Provost Chambers over sixty years ago or in the most recent Slum Clearance schemes have taken into account the preservation of the antiquated character of the district as well as the provision of more ample and sanitary dwellings for its inhabitants. This has created a double problem which has not always been easy of solution.

The recent slum clearance and rehousing program of the City Corporation administered by the Public Health Committee and carried out under the direction of the City Architect has proceeded along two lines. In the first place where a quaint or historic building was demolished because of its unsatisfactory character as a dwelling, the new construction followed in so far as possible the original design of the old building. This has created a somewhat higher cost per house (apartment) in the case of reconstructed buildings in old areas than in the "flatted" dwellings in the new developments, it being necessary to use a stone front facing, old style chimneys, doorways, etc., in order to preserve the antiquated flavor of the neighbourhood. This has been done admirably in the rehousing projects in the congested St. Leonard's, Canongate and St. Giles' Wards.

In most instances, of course, it has been found necessary to greatly reduce the number of families formerly accommodated on the old sites, and in some cases, in the interest of increased light, ventilation and recreational space, certain sites have been left unoccupied.

For the population remaining in the old area, the New College Settlement recently enlarged both as to facilities and program affords one of the finest community centres in Great Britain. Social work is also being actively maintained in many other centres throughout the City.

The second part of the rehousing scheme and that which provides for the larger number of inhabitants consists in the construction of model communities in the outlying sections of the City upon property acquired by the municipality. One of the finest schemes now completed is the Prestonfield Site to the south of the City proper and yet within easy distance: 668 houses (apartments) built in units of four or six to a building have been completed and are occupied almost entirely by the dehoused

population of the old slums. Each house has its own green and garden and has both front and rear exposure unobstructed. The smallest house authorized by the city consists of two apartments (rooms) plus a scullery (kitchenette) and a bath (with tub). Electric light is provided and the corporation assists with expert guidance in the gardening as well as providing rigid sanitary inspection. A model school has been erected by the Educational Authority to meet the needs of the large child population. There are spacious grounds on which the splendid old trees already

NEW TENEMENTS, HIGH STREET
Edinburgh, Scotland
Compare with adjoining old buildings

standing have been cleverly utilised and landscaped. There is a fine playground, and the school buildings are examples of the best modern construction. Built on the square plan about an open garden court they have ample sunshine and ventilation through their window-like walls and ventilator windows in the sloping roof. The equipment of the school is of the very latest design and the spirit of the staff under the able leadership of the head master, Dr. Graham, all that could be desired. The city has also provided an excellent Maternity and Child Welfare Centre.

A happy feature of the Prestonfield scheme has been the splendid coöperation of the University Settlement headed by Miss Drysdale, and situated in the old area from which so many of the families have been removed. This far-sighted agency immediately secured and abandoned country mansion which has been refitted and enlarged, and the New Cameron House has become a community centre for the whole district. A resident director, Miss MacDonald and four or five resident students who do part time work head up an active all-week program for all groups in the community.

A much more extensive scheme is now in the progress of construction in the same general area at Niddrie where some 2,000 houses are to be erected. While not all of the families in this site come from "dehoused" areas as at Prestonfield by far the larger proportion do. The houses if anything are of even better design and location. An interesting example of the coöperation between the Church and the City Corporation is shown by the fact that when the North Richmond Street Church was included in the area "condemned," the session voted to move along with the rehoused population, and it is now arranged to erect a new edifice in the Niddrie area while preserving the old organisation intact.

The problem of providing for the various shops and businesses dispossessed by the clearance proceedings, and also the establishment of adequate shopping facilities in the new area, has been admittedly difficult, but the committee has acted with the greatest possible discretion and fairness.

The following table drawn from the Second Annual Progress Report by the Public Health Committee of Edinburgh (as of May 15th, 1932), p. 21, will show the extent of rehousing carried on by the City Corporation since the war, the great majority of which has been carried out since the passing of the 1924 Act.

Two—apartment houses	1166
Three—apartment houses	5473
Four—apartment houses	259
Five—apartment houses	138
Total	7036

Taking an average of slightly under four persons per family this would mean a total of nearly 28,000 persons rehoused during this period or over one-sixteenth of the total population of the city.

The program is by no means completed as yet, new areas have been acquired by the city, notably at Granton Mains to the North of the city where construction has not yet begun and where in addition to an adequate housing program, an extensive area will be set aside for recreational purposes. Still other sites are being continually acquired and practically every suburban area of the city has been included in this rehousing program. As Mr. M. Murchison, Principal Assistant to the City Architect remarked to me, "The map people can't keep pace with us these days."

NEW MODEL TENEMENTS UNDER CONSTRUCTION IN OLD AREAS

A marked improvement in the standard of living and in the general health of the rehoused population is one of the most commendable features of this program. The old contention that a rehoused slum population will make another slum of its new surroundings is not borne out by the facts. While here and there particular families have been a source of trouble and special attention, the general effect has been to "level up" rather than "level down." This is due in part to the recreational facilities afforded by the municipality in the provision of gardens, recreation fields, etc., and the coöperation of the Churches and private welfare organizations, and also to the rigid and yet tactful inspec-

tion and coöperation of the Public Health Department. To quote the report of the Public Health Committee to which we have already referred (p. 18): "An effort is made to prevent vermin being conveyed to the new houses in the re-housing areas, from the old houses in the Slum Clearance Schemes. This is done by having the furnishings, etc., disinfected, but despite this precaution bugs have appeared in a number of the new houses, due in most cases to the tenants acquiring second-hand furniture and furnishings. This has involved stripping the surface woodwork and spraying the houses with a strong insecticide."

Not only has the health of the population in the new areas been greatly improved since their removal to the new surroundings, but the health of the population rehoused on the old sites has been likewise improved. Dr. John Guy the Medical Officer of Health for Edinburgh in his Annual Report for the year 1931 (issued at the end of June, 1932) remarks: "The death rate for the year was 12.9 per 1,000 of the population. This is the lowest rate that has been recorded for the city and was the lowest among the four largest towns in Scotland." (p. v.) In the report on "Deaths and Death-Rates" in the same Annual Report we read: "The general death rate for St. Leonard's Ward was 13.6 per 1,000 of the population. This is a great improvement on the mortality experience of this Ward and it is one of the results of the extensive Slum Clearance Schemes undertaken in the district. The total deaths allocated to the Ward during 1931 numbered 276, compared with 319 in 1930, and 362 in 1929." (p. 7-8.) The record regarding infantile mortality is even more striking. To quote Dr. Guy again: "In view of the declining birth-rate, it is interesting to compare the figures for 1931 with those obtained 60 years ago. In 1871 the births numbered 6,874, giving a birth-rate of 34.8 per 1,000 of the population; the infantile mortality was equal to 151 deaths per 1,000 births. During 1931 there were 7,164 births but the infantile mortality was only 69. In other words at the end of the year 1871 approximately 5,800 infants survived, whereas in 1931, despite our small birth-rate, over 6,600 survived." (p. v.)

It might be added that the provision of apartments with a sufficient number of rooms has had a decided effect in raising the moral tone of the rehoused population.

(Continued on page 18)

A Declaration and Call to Action

By the National Conference of Organizations Supporting the Eighteenth Amendment

Washington, D. C. December 15, 1932

IN THIS hour when the industrial systems of the world are strained to the breaking point, when the social order is being shaken to its foundations, when our country is at the height of the struggle to make effective its outlawry of the liquor traffic, the opponents of that policy emboldened by the tragic conditions surrounding all countries, are moving not only for the early repeal of the Eighteenth Amendment but even prior to action on repeal, for the restoration of the beer traffic despite the known evils always accompanying it.

In the name, and for the sake, of the American people by whom the Eighteenth Amendment was made a part of the Constitution of the United States, we, the members of the National Conference of Organizations Supporting the Eighteenth Amendment, make this declaration:

We are for the maintenance of the Eighteenth Amendment

We are unalterably opposed to all proposals for its repeal. We are likewise opposed to any proposal for modification or change which will give any legal standing, permission, aid, or comfort to the liquor traffic.

Against these we will battle without compromise or evasion.

We will fight to hold every state in line for the Eighteenth Amendment regardless of what may happen in any of the other states.

We offer the liquor traffic no olive branch. He hang out no white flag. In supreme confidence in the justice of our cause and in faith in that higher Power which has never failed our country, we gird ourselves for the conflict.

We call the people to witness the sight of brewers and their agents sitting in confidence with the House Committee on Ways and Means planning the re-establishment of their forbidden busi-

ness, the only excuse for their presence being an expressed willingness to share their profits with the government, knowing that all such gains must be coined from the misery and degradation in duced by the greed and appetite which inhere in the liquor traffic.

We point to the shameful haste with which the House of Representatives was rushed to a vote on a proposal to submit a repeal of the Eighteenth Amendment with less than an hour for discussion,—a haste not less censurable because a sufficient number of members, moved by a sense of obligation to the country, rallied to the defeat of the proposition.

We invite the attention of the people to the spectacle of the opponents of prohibition in this hour of crisis blocking consideration of measures of relief by demanding prior consideration of their proposals for the restoration of the liquor traffic. As in the past, this business is insensible to the woes of the people and willing to take every possible advantage.

We deny that the recent election was a mandate for repeal or modification of the Eighteenth Amendment. The major political parties refused their own delegates to their national conventions any opportunity to speak or vote in support of the maintenance and enforcement of the Eighteenth Amendment. Their platform declarations gave the voters of the nation no opportunity for the expression of faith in the nation-wide prohibition policy enacted by the Eighteenth Amendment and supported by the laws for its enforcement. No mandate can exist where no such choice is possible.

We warn political leaders that in committing the dominant parties to the liquor traffic they do not assure that traffic's restoration or perpetuation. They place the existence of the political organizations which they lead on an unsafe foundation. As in the past, so in the future, the American people will know how to call into existence such political organization as will effectuate their will. The maintenance and enforcement of the Eighteenth Amendment must not fail as a result of betrayal by the conventions of both dominant parties. Great constitutional struggles for vital principles of government have produced whatever new political alignments were necessary. They can do so again.

(Continued on page 24)

Current Films

The estimates of films here reproduced are obtained from the National Film Estimate Service. We shall appreciate the comments of our readers as to the value of these previews. This service is offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Moral Welfare. Films approved for any one of the three groups are included. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Animal Kingdom, The (Ann Harding, Leslie Howard) (RKO) Excellent triangle drama, sophisticated, dignified, and beautifully acted, showing fine, sensitive hero's choice of true love, ideals and hard work with lovely mistress, rather than mere passion, wealth and ease with charming but worldly wife.
For A: **Excellent** For Y: Unsuitable For C: No

Big Drive, The (Composite of government films) Grim, convincing pictures of real war as photographed by various nations, carefully combined for continuity from original films. Good anti-war argument, but suffers somewhat as old stuff and from travelog-voice accompaniment in mediocre English.
For A: Fair For Y: Serious For C: Hardly

Bitter Tea of General Yen, The (Barbara Stanwyck, Nils Asther) (Columbia) East vs. West romance laid in Shanghai during recent warfare. Beautiful missionary girl falls into power of philosophical Chinese General. Each learns how different are their viewpoints, and he commits suicide as only solution. Excellent work by Asther is best feature.
For A: Rather good For Y: Doubtful For C: No

Cynara (Ronald Coleman, Kay Francis) (U. A.) Theme of mature sophistication, convincing dignity and truth, delicately told and beautifully acted, about infidelity and its effects upon very happily married couple of intelligence and quality. Not for the immature or the unintelligent.
For A: **Fine of kind** For Y: Unsuitable For C: No

Farewell to Arms (Helen Hayes, Gary Cooper) (Paramount) Hemingway's famous book well screened with only minor changes and tragic ending kept. Helen Hayes does beautiful work and Cooper outdoes himself in such company. Ardent romance amid grim war setting with human interest always dominant over war.
For A: **Interesting** For Y: Better not For C: No

Fast Life (William Haines, Madge Evans) (MGM) Fast, lively farce-comedy with typical smart-aleck role for Haines as ex-navy gob with speed-boat invention that finally proves good. Much hokum, sure-fire humor, risque element relatively slight. Cliff Edwards fine in second role. Built for laughs and excitement.
For A: Good of kind For Y: **Very amusing** For C: Probably good

Kid from Spain, The (Eddie Cantor) (U. A.) Semi-musical, nonsense comedy made expressly for the Cantor public. Includes hilariously ridiculous bullfight, usual bathing beauty chorus, and incessant wisecracks sometimes risque but given in brisk, burlesque manner probably harmless. Striking dance ensembles. Very funny for those who think so.
For A: Depends on taste For Y: **Amusing** For C: Exciting

Lawyer Man (William Powell, Joan Blondell) (Warner) Powell as clever lawyer rises from East Side to Park Avenue—beaten by rotten politics—turns shyster for spite—but finally returns to dignity, success and marriage. Snappy dialog, plenty of sex element, good cast.
For A: Good of kind **For Y: Better not** **For C: No**

Madame Butterfly (Sylvia Sidney) (Paramount) The classic of stage and opera movieized and "modernized" in a way to add nothing to its charm of reputation. Sidney is fairly good, but rest of acting is without distinction save Charles Ruggles' sure comedy work. Hero is colorless.
For A: Fair For Y: Doubtful For C: No

Penguin Pool Murder, The (Edna May Oliver, James Gleason) (RKO) Amusing and mystifying detective murder-mystery laid in New York's Aquarium, with Edna May Oliver irresistible as Iowa school teacher whose keenness and originality lead to the solution, and to marriage with detective chief. Cheap touch or two, but negligible.
For A: **Amusing** For Y: **Amusing** For C: Probably amusing

Secrets of the French Police (Gwili Andre) (Radio) Tense detective thriller about Russian arch-villain hypnotist passing off kidnapped girl as princess, until French Surete catches him by complex methods and interesting help from clever crook. Involved, nerve-fluttering, but well-done of kind.
For A: **Good of kind** For Y: Better not For C: No

Sign of the Cross, The (All Star cast) (Paramount) Costly, colossal, DeMille superspectacle with gorgeous sets and really notable acting. Character, sufferings and heroism of Early Christians finely shown, but religious value is utterly submerged in glorified expose of luxury, licentiousness, cruelty and bestiality of degenerate Rome under Nero. Mainly sensational and harrowing.
For A: **Fine of kind** For Y: Decidedly not For C: By no means

Silver Dollar (Edward Robinson) (First Nat'l) Colorful, historical drama laid in Colorado at time silver was discovered and currency deflation followed. Hero is engaging egotist, a failure till luck made him rich. Flings money, revels in publicity, divorces loyal wife—then financial ruin and death.
For A: **Interesting** For Y: **Interesting** For C: Perhaps

Son Daughter, The (Helen Hayes, Ramon Novarro) (MGM) Sensational, romantic, tragic melodrama of Frisco's Chinatown during Chinese war. Helen Hayes fine as Chinese fiancee of republican prince but forced to marry royalist arch-villain. Plots, murders, Oriental rites, novel and charming love scenes. Warner Oland good as villain.
For A: **Good of kind** For Y: Probably good For C: No

Virgins of Bali (Native cast) (Principal) Perhaps the best and most convincing picturing to date of simple, wholesome, happy life in Bali Island. Charming and informative, tries for truth rather than sensation, and accompanying travelog voice is satisfactory. Anthropology, not drama.
For A: **Fine of kind** For Y: **Excellent** For C: **Very good**

With Williamson under the Sea (Principal) Very unusual scientific picture of actual conditions beneath the sea, the teeming life, sea-bed formations, sunken wrecks, securing of museum specimens. Remarkable photography, some in color, by unique apparatus, also described in the film. Unique to date.
For A: **Interesting** For Y: **Excellent** For C: **Very good**

Ideals of Love and Marriage[1]

Tension in Marriage

BUT while all this is true, the intense emotions of the early period of marriage must be transmuted into something hardier and more spiritual. Young married people soon face the difficulties growing out of differences of personality, training and outlook, and the trying realities of life, the tensions of which increase with years. They are first absorbed in one another. They must soon also be absorbed in their children and in the work of the world. The sex instinct, which plays a great although indistinguishable part in early love, gradually takes its rightful and coördinated place in two lives sharing well-distributed interests. True marriage, as has been pointed out, is a state of fine spiritual tension between two persons who must maintain themselves in a relationship which makes great demands upon character. Nothing can be taken for granted. The one who sees most must give most, and possibly suffer most. Great practical tasks, often increasing in difficulty with age and waning strength, have to be faced and conquered, or the marriage is to that extent a failure.

It is also impossible to be blind to the amount of unhappiness which exists in many homes, even though alongside of beautiful daily experiences. This raises the question whether individual happiness should ever be made the primary objective of any human relationship, especially in such a fundamental social institution as the home. And a second question: Does not happiness tend to elude pursuit, and does it not come the more often when unsought along the pathway of loyalty and duty? Surely young married people should not only be encouraged to continue as lovers, as they may, but also should be instructed more carefully in the higher levels and social demands of marriage, and the transmutations and adjustments which must take place if it is to succeed. A resolute will to succeed no matter what

[1] Reprinted with permission from Ideals of Love and Marriage, Federal Council of Churches.

comes, a refusal to succumb to difficulties that are inevitable, a reliance upon God day by day, are of great importance to strong home ties.

Larger Freedom in Marriage

A part of the restlessness in the home and of the irritations that often exist between husbands and wives is due to unnecessary restrictions upon the freedom of each. It is not that they do not like to be together or are disloyal, but that each has interests and ambitions which become irritants if unduly frustrated. One may be musical, the other not. A woman's inclinations may call her into public life, while her husband may care for domesticity. A man may enjoy rougher sports in mountain, field or stream. One may turn to poetry, the other to science. Marriage involves cultivation of community of interests and a generous curb on individual likes and dislikes. Without intellectual companionship constant association becomes irksome. It is possible, and to the broadening and enrichment of life, to cultivate common interests and pleasures, and this must be done no matter how congenial two people may be. But there is also a finer comradeship in which in addition to companionship in life and thought each rejoices that the other has opportunity to do his own work in the world and to a certain extent to live his own life. The ties of marriage are the stronger for consideration of the interests of each and, save for selfish persons who ruthlessly sacrifice those who love them, such consideration is not difficult.

Everyday Needs of a Home

Marriages are frequently made unhappy or fall by the wayside short of successful accomplishment because of poverty or financial mismanagement. Insufficient income is likely to bring unendurable strain upon husband and wife and upon children also as they grow older. They break under the strain or sink into degradation. But fortunately one of the great achievements of modern times is the realization that poverty is remediable. Its roots lie deep in the social order and ramify in all directions—low wages, unemployment, accidents, improvidence, sickness, death, feeblemindedness, vice, lack of training for life and work and overstrain of the family income by too many children. These

causes of impoverishment which touch innumerable homes make plain the task with which society is now grappling to abolish poverty and to rescue the home from its devastating effects.

But the home is possibly as frequently unsettled by preventable financial difficulties, such as mismanagement, or the extravagance of husband or wife, or by the wife having nothing for herself except such money as is given her by a husband who keeps the family income in his own control. These are ills largely preventable by educational methods and by a clearer understanding of financial relationships and responsibilities before marriage. No false sentiments should deter young people from discussing these matters before marriage.

Closely related to the financial requirements and adjustments of happy marriages is training of the prospective wife and, to an extent, of the husband also, in home economics; for in the home of the future even more than the past as more women do work outside the home, most husbands and wives must work together at the tasks of the home and both must understand them. It is astonishing how many girls enter blithely upon the serious responsibilities of home-making with the most meager and superficial knowledge of budgeting, economical buying, savings and investments, cooking and housekeeping, when the modern home demands operation on the best business principles. Fortunately lack of training can be made good in individual cases, and the new science of home economics, which has become a part of the curricula of colleges, high schools and adult education, and is receiving the attention of government and of the national organizations of women, is approaching these problems in a way that promises much for the future of the home.

> The man who never in his life
> Has washed the dishes with his wife
> Or polished up the silver plate,
> He still is largely celibate.
>
> —*Christopher Morley.*

But in considering the home of the future we must be on our guard against a too fixed idea of the content of family life. We do not know how much of its present content the home of fifty years from now will still have; the concept of what is vital and

necessary to a home is certainly undergoing profound modification. The tendency is toward simplified living with a greater degree of leisure time.

Religion in the Home

Reference has been made to the spiritual character of true marriage, and to the conviction that it is God who joins the man and the woman together. However, only to recognize marriage at its beginning as sacramental is not enough. Religion at its best burns like an altar fire in the home, and God is the unseen guest day and night. Such an experience may seem difficult of realization, and it is, but not so difficult as appears. It requires daily consecration, daily thoughtfulness and daily "practice of the Presence of God." It is helped by the habit of church-going and by family prayers and grace before meat. The home as the basic social institution has its normal setting in the social life of the community, and consequently in the church, which is the organized expression of the community's spiritual aspirations. Long experience has shown that the home is more stable when the husband and wife keep their ideals by God's strength; when children learn to pray at their mother's knee; when the family go to church together as a family custom and as a conscious participation in community life. The child needs the divinest home earth can offer. He thrives best in settled ways, where his environing influences are familiar and life is on a high plane. He lives by love as much as by food and drink. He needs the spiritual nourishment of religion.

Control of the Sex Impluse

Sex is indeed a creative function, God-given in its origin and purposes. Upon its normal activity depends the continuance of human life in the earth. Out of it springs the comradeship between men and women and finally the institution of the family with its joyous circle of parents and children. Although the sex impulse is always to be thought of as a creative function, it may become a devastating force, as is shown in prostitution and the white slave traffic, in vices which sink men lower than beasts and to the most brutal of crimes.

(Continued on page 25)

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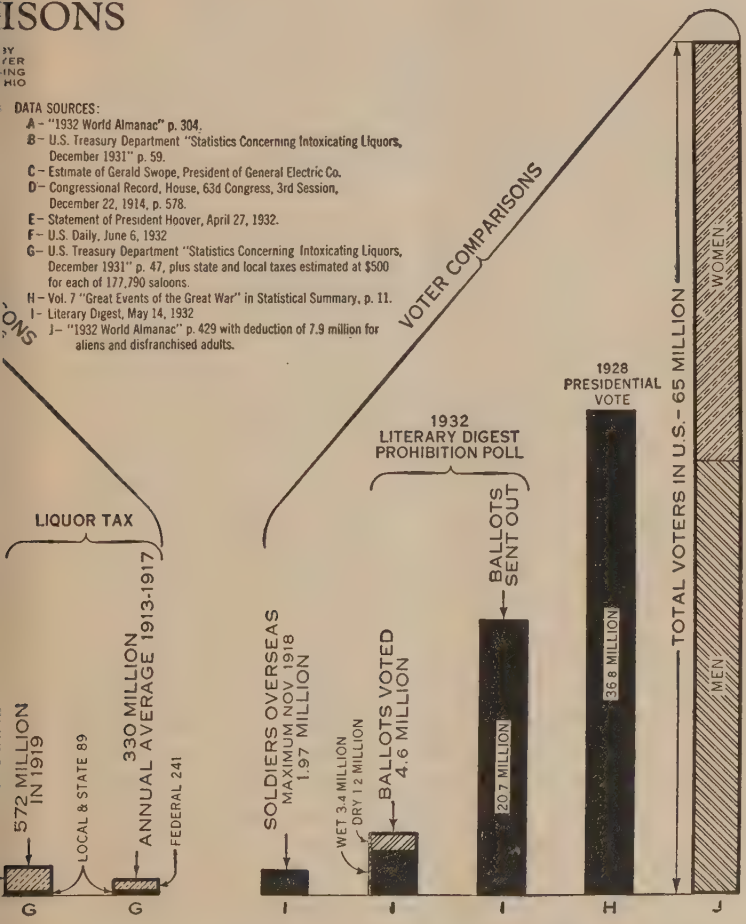
Washi

QUESTION"
ISONS


DATA SOURCES:
A – "1932 World Almanac" p. 304.
B – U.S. Treasury Department "Statistics Concerning Intoxicating Liquors, December 1931" p. 59.
C – Estimate of Gerald Swope, President of General Electric Co.
D – Congressional Record, House, 63d Congress, 3rd Session, December 22, 1914, p. 578.
E – Statement of President Hoover, April 27, 1932.
F – U.S. Daily, June 6, 1932
G – U.S. Treasury Department "Statistics Concerning Intoxicating Liquors, December 1931" p. 47, plus state and local taxes estimated at $500 for each of 177,790 saloons.
H – Vol. 7 "Great Events of the Great War" in Statistical Summary, p. 11.
I – Literary Digest, May 14, 1932
J – "1932 World Almanac" p. 429 with deduction of 7.9 million for aliens and disfranchised adults.
VOTER COMPARISONS
LIQUOR TAX
572 MILLION IN 1919
LOCAL & STATE 89
330 MILLION ANNUAL AVERAGE 1913-1917
FEDERAL 241
G
G
SOLDIERS OVERSEAS MAXIMUM NOV 1918 1.97 MILLION
WET 3.4 MILLION
DRY 1.2 MILLION
BALLOTS VOTED 4.6 MILLION
1932 LITERARY DIGEST PROHIBITION POLL
BALLOTS SENT OUT
20.7 MILLION
1928 PRESIDENTIAL VOTE
36.8 MILLION
TOTAL VOTERS IN U.S. - 65 MILLION
WOMEN
MEN
I
I
I
H
J

Ohio, and of "Clipsheet" published by the Methodist Board, D. C.

A Housing Experiment in Edinburgh, Scotland

(Continued from page 7)

"Truly admirable," some reader may comment after viewing the program outlined, "but what of the financial aspect of the problem, the rent paid by the tenants and the cost of construction?" It has often been urged against such schemes (always privately promoted in our own country) that they did not benefit those for whom they were originally intended because of prohibitive rentals. The cost of construction has also been a stock argument against public housing.

The houses (apartments) referred to, being primarily intended for the "dehoused" slum tenant are rented at a figure well within his reach. For a two apartment house, plus scullery and bath, green and garden, the dispossessed slum tenant pays only 5/6d. weekly, an "outside" tenant occupying similar quarters is required to pay 10/2d. weekly. For a three apartment house the slum tenant pays 7/6d. weekly and the outsider 13/2d. Surely this is not exorbitant even for families living on the "dole."

The cost of erection is borne partly by the municipality and partly by the national government, the proportions depending under which act the building project is being carried out.

According to the provisions of the 1924 Act under which much of the suburban housing has been carried out, a "fixed grant" of £9 per house for forty years is made by the national government in aid of the municipal project.

The Slum Clearance Schemes are carried out under one of two provisions.

The 1925 Act provides that the Government pay 50% of the loss accruing to the local authority. In which case the government's approval of all estimates and plans is required. The 1930, or "Block Grant," Act fixes a sum per head for the families "dehoused" and rehoused, thus supplementing the outlay of the local authority.

An idea of the total cost of the construction of these houses can be gained from the figures for 1931-1932 submitted by the Public Health Committee Report previously quoted (p. 20). The committee during this period authorised seventeen projects in eleven different schemes or areas embracing a total of 1,438 houses (two,

three and four apartments) in reconstructed tenements in old areas and in "flatted" buildings in the new suburban communities, at a total cost of £426,900, exclusive of land, road and sewers. This provided for a population of approximately 5,500. The lowest cost per house (apartment) was in the model suburb of Niddrie, being £280 for two and three apartment flats, and the highest in the reconstructed Canongate area (Brown's Close) in the old city, being £481 for two and three apartment houses in the tenement. The high expense in the latter case was due to the stone facing and the attempt to harmonise the new building with the historic locality.

The information in the foregoing survey has been based upon three years residence in the old slum area in the New College Settlement (1923-1926) and a careful personal inspection of the houses old and new in nearly all the areas during the summer of 1932. Many of the residents of the areas described have been interviewed and valuable help has been received from the New College Settlement, Cameron House (especially from Miss MacDonald), the Public Health Department from its competent reports for 1929, 1930, 1931, the Second Annual Report of the Public Health Committee, and the very full and competent information furnished by Mr. M. Murchison, Principal Assistant to the City Architect, who in addition to the information furnished, took the writer with him on a tour of inspection of the new areas.

The foregoing survey should convince anyone of the value and feasability of public housing in our American Cities. While federal aid would be welcome and desirable it is not an absolute necessity, and municipalities like New York that have played with the idea for years would do well to initiate an active program of slum clearance and rehousing which would not only beautify the city and improve the living conditions of many of its people, but would also create useful employment for hundreds of unemployed working men. Our churches might well use their influence in urging our cities to follow the example of Berlin, Vienna, Edinburgh and other cities, including our American Milwaukee, in providing proper homes for the less privileged portion of our population.

We recommend to the attention of our readers two program units on the liquor problem. One entitled "Unit E—The Liquor Problem" published by the International Council of Religious Education is a study unit for adults and older young people's groups. The second unit entitled "Prohibition" by D. Stewart Patterson is especially recommended for seniors and young people as a study course on prohibition. Study outlines and factual material with suggested bibliography are included in both programs. These programs may be ordered from the Presbyterian Book Stores. The price for "Unit E" is 15 cents, and the price for "Prohibition" is 25 cents or two for 40 cents. Now is the time to obtain these study units and start a prohibition class.

EDITOR OF MORAL WELFARE Date.....
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Alcohol—Its Influence on the Body and Mind
Youth's Pledge for Law Observance (Room for 10 signatures)
Prohibition—Not Modification
The Record of the Presby. Church on Temperance and Prohibition
The Presbyterian Church and Prohibition
Why Enforce Prohibition?
Temperance Program
Temperance Pledge
Temperance Manual—*price 20 cents—may be obtained from Methodist Board of Temperance, 100 Maryland Ave., N. E., Washington, D. C.*

Social and Sex Hygiene

Healthy Happy Womanhood
Keeping Fit
Sex Education in the Home
The Wonderful Story of Life (for girls)
The Wonderful Story of Life (for boys)
Ideals of Love and Marriage

World Friendship and Peace

Renunciation of War
To You We Throw the Torch *(Sample copy on request—quantity lots 1 cent each.)*
Beyond War—10 cents

The Church and Social Problems

The Church and Race Relations
The Church and the Social Question

For the above literature, write the nearest one of the Central Distributing Departments listed below.

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156 Fifth Ave., New York, N. Y., 77 W. Washington St., Chicago, Ill., 914 Pine Street, St. Louis, Mo., 1040 Plymouth Bldg., Minneapolis, Minn., 234 McAllister St., San Francisco, Calif.

Other Experiments in Liquor Control[1]

By George E. G. Catlin

Methods in the British Dominions

THE contributions made by the British Dominions in methods of liquor control have largely been connected with local option and with the dispensary system. In Australia the licensing system varies from state to state. In every state, however, there have been polls on the subject of local option, a choice being offered in New South Wales and Victoria between "continuance" "reduction," and "no licence." South Australia allows an option of "increase." The voting has been disappointing (hereby confirming Scottish experience) from the point of view of those who hope to render the country "dry" by voting in local option areas. In New South Wales the votes in 1910 and 1913 were more favorable to "continuance" than in 1907, the non-prohibition vote being three times stronger in 1913 than in 1907. The same tendency to favor more markedly "continuance" in recent years is met with if the vote in Queensland in 1919 is compared with that in 1917, and in Southern Australia on a comparison between the 1915 and 1910 votes.

The energy of temperance reformers seems to have been turned recently rather in the direction of the more thorough program of state-wide Prohibition. In Queensland a referendum was taken on this issue in 1920 and 1923, but, although the Prohibition vote was on both occasions much larger (5:1 and 9:1) than that for State control, the second poll showed a falling off of the Prohibition vote in favor of "continuance." On the other hand, the vote in Western Australia in 1921 favored State management, with a 7 to 4 vote against Prohibition in 1925. The vote on Prohibition in New South Wales in 1928 resulted in a vote of

[1] Reprinted with permission from "Liquor Control" by George E. G. Catlin. Henry Holt and Company, New York, 1931, pp. 259, $1.50. Chapter VIII of the above work will be reprinted in sections in the forthcoming issues of Moral Welfare.

896,752 against 357,684 in favor. In 1930 a referendum in Victoria showed only 43 per cent of the votes in favor of Prohibition ("no licence"), instead of the 60 per cent required to carry the measure. Licensing reforms are, however, likely to be undertaken. As usual the heavy "wet" vote was to be found in the metropolitan and heavily populated areas. In the states of Southern Australia, Western Australia and Tasmania, Prohibition has advanced to the stage of resolutions in favor of a referendum, but no decisive action has been taken.

The moral to be drawn from Australian experience appears to be the relative weakness of the total abstinence movement when its forces are dissipated by efforts in local option areas. Its significance is, moreover, considerably altered in these days of rapid transport and of mail-order delivery. Even in the United States, where local option has proved far more successful in the movement towards state-wide Prohibition, the rapid successes of the Prohibitionists came when the public enthusiasm was aroused by the spectacular advance from the spread of state-wide Prohibition in the second decade of the century to a nation-wide Prohibition in 1919. The local option state was one of unspectacular uphill work. Similarly, in Australia the small polls tell their own tale of lack of enthusiasm. In South Africa even bills to introduce local option have met with a cool reception.

On the other hand, in Australia, unlike the United States, Canada and Russia, the enthusiasm for any proposal for national Prohibition is damped, as in Great Britain, by the recognized necessity of paying compensation to the Trade. In so far as any marked advance in public temperance has been made in recent years in Australia (and, in New South Wales and Victoria, drunkenness since 1916 has been halved in the police statistics), it seems to have been chiefly due to the introduction during wartime, and continuation after the War, of restriction of hours. All bars close at 6 P.M. in New South Wales. Thus far Australian experience has confirmed British experience. Convictions, however, for drunkenness still remain (1927) at the high level of 101.4 per 10,000 inhabitants.

In New Zealand the local option movement has been more successful; the number of areas in which a no-license majority

was secured steadily increased in the triennial polls since 1896; and the requisite three-fifths majority has been obtained now in 12 out of 76 areas. On the other hand, the movement for Prohibition (with compensation involving payment of ten million pounds sterling) has undergone retrogression since 1911, when a bare majority was obtained, so that, in the polls from 1919 to 1925, the votes for Prohibition were slightly exceeded by those for "continuance" and "state control" added together. In 1928, however, the majority against Prohibition was 143,515, as compared with 3,262 in 1919.

It is noteworthy that the form of local option which has been received with such favor in New Zealand is not one which prohibits manufacture, importation or consumption, but solely one which closes the public-house. It is thus not open to the customary objections to local option that it creates innumerable boundary difficulties where enforcement is seriously attempted, and that (rather like proportional representation), while rational, it is essentially a niggling proposal. On the contrary, in New Zealand it becomes identified with a movement against the saloon which commands widespread support from moderate sentiment—perhaps especially among those in a position to import.

A Declaration and Call to Action

(Continued from page 9)

The battle is on. It cannot be won by leaders alone. Soldiers must be enlisted, equipped and strategically placed.

We urge the people, out to the remotest precincts, to enroll and organize the largest possible number of supporters of the Eighteenth Amendment. We also urge their coöperation and coordination by counties, districts, and states and in the nation to the end that a united army for prohibition may successfully repulse the attack upon the Eighteenth Amendment.

To this high purpose we dedicate the organizations we represent and ourselves, believing that, with the help of Divine Providence, the cause of prohibition will withstand the attack made upon it and win that final support in the court of public opinion which will assure its permanency.

To Sunday School Superintendents

The Editor of Moral Welfare wishes to remind all Sunday School superintendents that after this issue of Moral Welfare the free mailing of this magazine to this group must end. We are very anxious to keep the interest and attention of all superintendents and hope that many will see fit to subscribe to Moral Welfare at the current subscription rate of 25c a year.

The present situation calls for an intensified program of education in temperance and prohibition and we believe that the material furnished in Moral Welfare will be of invaluable assistance to all superintendents who sincerely want to do their bit in this educational program. Send us your subscription within the next two or three weeks so that we may enter your name on our subscription list and you will not miss an issue of Moral Welfare.

—Editor.

Ideals of Love and Marriage

(Continued from page 15)

Sex union, although natural and divine in its origin, when it occurs outside of marriage, has always been a menace to the welfare of the individual, the family and society. Sex desire, if no more than desire, passes with satisfaction. Love includes but transforms desire and lifts it to a spiritual plane. Love shines more brightly and in varying lights as life advances along its physical and spiritual fulfillments.

The Christian ideal of marriage can therefore make no compromise with lax sex relations. Like the gate of Paradise, sex must always be guarded by an angel with a flaming sword. No matter how great the compassion of the church for youth, or how swift its sympathy and its redemptive action in their behalf, it must always speak to sex delinquents as did Christ to the woman whom He refused to condemn to a shocking death, but to whom He said, "Go, and sin no more."

Governor Frank Hanly on "The Liquor Traffic"

"I bear no malice toward those engaged in the liquor business, but I hate the traffic.

"I hate its every phase.

"I hate it for its arrogance.

"I hate it for its commercialism; for its greed and avarice; for its sordid love of gain at any price.

"I hate it for its domination of politics; for its corrupting influence in civic affairs; for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men.

"I hate it for its utter disregard of law; for its ruthless trampling on the solemn compacts of State constitutions.

"I hate it for the load it straps to labor's back; for the palsied hands it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens.

"I hate it for the human wrecks it has caused.

"I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for the countless graves in potter's fields.

"I hate it for the mental ruin it imposes upon its victims; for its spiritual blight; for its moral degradation.

"I hate it for the crimes it commits; for the homes it destroys; for the hearts it breaks.

"I hate it for the malice it plants in the hearts of men; for its poison, for its bitterness, for the Dead Sea fruit with which it starves their souls.

"I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred the strangled aspirations, its burden of want and care.

"I hate it for its heartless cruelty to the aged, the infirm, and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones.

"I hate it as Abraham Lincoln hated slavery, and as he some-

times saw in prophetic vision the end of slavery, and the coming of the time when the sun should shine and the rain should fall upon no slave in the republic, so I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stare."—*Social Trends*, Spring, 1932.

The Motives of the Wets and the Drys

By James F. Price

There may be every shade of opinion on the prohibition question, from the man who drinks all the intoxicants he can get to the man who never takes a drink, who is moral and upright but who favors the repeal of the Eighteenth Amendment; and from the rabid prohibitionist who raves whenever the "wets" are mentioned to the man who is almost "moist," but who stands by the Eighteenth Amendment and the Volstead Law. Yet with all these shades of opinion they are put into two general classes—the "wets" and the "drys."

I. The "wets." What are their motives? What prompts them to action?

1. It cannot be the motive to secure better government. Certainly no one will claim that intoxicated men are capable of giving us the best government. Their minds are not clear, their judgment is biassed, their moral sense is dulled. But, it may be claimed, we do not expect to have intoxicated men at the head of our government. Let us see. What is the purpose of the Eighteenth Amendment and the Volstead Law? Evidently to restrict the manufacture, sale and use of intoxicants. Whenever those restrictions are removed and the sale of intoxicants liberalized, drinking will necessarily increase—increase in a geometrical ratio. The increase in drinking will necessarily put many more men who drink into office. Why do our laws prohibit drinking men from driving cars? Why do railroads prohibit drinking men from running locomotives? Evidently they are not safe men

for these responsible positions. Neither are such men safe to run our government.

2. Their motives cannot be for the good of the working and poorer classes. It is well known and the history of this country in ante-prohibition days prove it, that when intoxicants are easier to get multitudes of these classes will spend their money for booze instead of for necessities for their families.

Their motives cannot be for the good of religion and the church of the Living God.

What then can be their motives? It must be based on selfishness; in one word it is *greed.*

a. The greed for money.

Those engaged in the traffic—in the manufacture and sale of intoxicants are in it for the money they can make. That is the reason brewers and distillers are so liberal in their offerings to defeat prohibition.

But a far larger class—the multitude of "Wets" have

b. The greed of appetite.

They want their drink, and they want it without any restriction of laws. They cry, "I don't drink," and yet if intoxicants were liberalized in their sale, there are very, *very* few wets but would take a drink when the opportunity was offered.

II. What are the motives of the "drys"?

1. It can not be to make money. They certainly are not in favor of prohibition for financial gains.

2. It cannot be for honor. There is no honor to be bestowed on prohibitionists unless it be the honor that comes from God. It generally is vituperation instead of honor.

3. It cannot be a selfish motive. There is nothing to be gained for *self* by such a course, it is all self-denial. Their motto is "If any will come after me let him deny himself."

What can their motives be? They must be higher than what has yet been mentioned. It is the *good of humanity.* They feel they are "their brother's keeper," and owe him every protection and safeguard they can give him. They are trying to fulfill the law of God in loving their brothers themselves. Who can challenge such a motive as this? Such motives flow from a pure fountain. They are the highest, noblest springs of action. What are your motives in lining up in this great struggle?

Good Food for Little Money
to protect the health of children

Lucy H. Gillett

The less money a family or a community has to spend, the more necessary it is to spend that money to the best advantage

Study the following and help to save the children from future suffering by vigorously emphasizing the need of foods that will protect health:

Milk

1 quart per child per day if possible; at least a pint.

A tall can of evaporated milk with an equal amount of water added is as good for children as one quart of pasteurized milk. Use it in soups, cocoa, desserts, and to drink.

Vegetables and fruit

Potatoes and one or more of these daily: carrots, turnips, beets, onions, cabbage, spinach, lettuce, escarole, peas, beans, or other vegetables; oranges, apples, bananas, or other fruit.

A raw vegetable, such as chopped cabbage or grated carrot, at least 3 or 4 times a week.

Oranges or tomatoes every day if possible.

Canned vegetables may be used in place of fresh vegetables when cheaper.

Bread and cereals

Bread and cereals, one or both at every meal. Dark or whole grain bread and cereal are best for growth; use at least once daily.

Eggs, meat, fish, cheese, dried beans, peas and lentils

One or more of these foods daily if possible.

An egg at least every other day but never more than one egg daily. Brown eggs and white eggs are equally good.

Use meat never more than once daily.
Cottage and cream cheese may be given to young children.

FATS AND SWEETS

Enough fat to make food palatable, but avoid large amounts.
Fried foods should not be given to children.
Use sugar only in cooked foods.

A WEEK'S FOOD ORDERS FOR FAMILIES OF VARIOUS SIZES

	Quantity for a Family of—			
	THREE	FOUR	FIVE	SIX
Milk (quarts)	14	21	25	28
Tomatoes (pounds)	1	2	2	3
Vegetables (pounds)	14	20	25	32
Fruits (pounds)	2	2	3	3
Bread and cereals (pounds)	10	14	17	20
Eggs (number)	6	9	12	18
Fats (pounds)	2	2	3	3
Sweets (pounds)	2	2	3	3
Meat, fish, cheese, dried beans, peas, and lentils (pounds)	4	5	7	8

Milk, eggs, vegetables, whole grain bread and whole grain cereals provide maximum food value at a minimum cost. Tomatoes, oranges and other citrus fruit have such valuable qualities that they should be provided at least three or four times weekly.

IMPORTANT

Children must have proper food during their growing years. The choice of food must not be left to chance. To satisfy hunger is not enough. Food must build up sound bodies, vigorous health and strength in order to develop resistance to disease. If children do not get essentials for normal growth and development at this time, there is a grave danger that they will suffer physically in later years.

AMERICAN CHILD HEALTH ASSOCIATION
450 Seventh Avenue, New York City
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Editor's Note:—

The present economic depression in many instances is threatening the physical health of many families. In the hope that the above dietary suggestions might guide some individuals to a better utilization of their funds for food, we have reprinted this schedule.

Who's Who

Dr. George E. G. Catlin is Professor of Politics at Cornell University, Ithaca, New York. He was formerly secretary to Sir Edgar Sanders, general manager of the Carlisle State Management Scheme, and later was director of research on the operation of the Eighteenth Amendment for the Social Science Research Council. Dr. Catlin is the author of "The Principles of Politics," "Liquor Control," and other works. His studies on the liquor problem are noted for their penetration and objectivity.

Rev. David Munroe Cory, Th.D., is the pastor of Cuyler Presbyterian Church, Brooklyn, New York. Rev. Cory submitted this article while on leave in Edinburgh Scotland during the summer of 1932.

As will be evidenced from Rev. Cory's article he has had considerable personal experience in the rehousing movement in Edinburgh and speaks from first hand knowledge.

"The Declaration and Call to Action" is a statement issued by the National Conference of Organizations Supporting the Eighteenth Amendment, which met in Washington, D. C., December 15, 1932, and issued the above declaration. The National Conference is composed of the leading temperance and prohibition organizations of the country.

The section reprinted in Moral Welfare from "Ideals of Love and Marriage" is taken from the pamphlet "Ideals of Love and Marriage" which is published by the Committee on Marriage and Home of the Department of the Church and Social Service of the Federal Council of Churches, 105 East 22nd Street, New York City.

Calendar Copy for February

February 5, 1933

"Self control is gradually built up out of two factors. In the first place, the individual is compelled to adjust himself to his human environment. He cannot take whatever he pleases, for others want things as well. He cannot ride roughshod over other people. They rise up and smite him. Thus if he is to live at all, he must surrender as well as take. In the second place, he is compelled to adjust himself to his natural environment. He must keep his body fit, must learn to fashion the tools of his mind. Otherwise Nature casts him out."

February 12, 1933

"Many employers who themselves do not believe in Prohibition, insist upon total abstinence by their employees. There is the instance of a prominent railroad official who required abstinence among his employees, but who became director of the Association Against the Prohibition Amendment."

February 19, 1933

"The Bratt System Would Not Suit America. Dr. J. W. Pickett of India, who has been a close student of the problem of alcoholism in Asia and Europe, says that although the Bratt system in Sweden represents the last word in severity of control it is a failure and he quotes Prime Minister Karl Ekman as saying: "It fosters and spreads the drink habit instead of suppressing it."

February 26, 1933

"State Control: The substitute most frequently set forth by political leaders is state control. This can only mean a return to former conditions, and yet in the same breath the advocates of state control underscore the words that they do not want the saloon back again. How can they help it? If the Eighteenth Amendment is repealed, immediately we go back to the former status, and this is why the brewers keep pouring their money into the anti-prohibition movement. If the state control comes back, we return to the old lawless liquor conditions which made the Eighteenth Amendment inevitable."

"THE TRUTH SHALL MAKE YOU FREE"

MORAL WELFARE

General Assembly Issue

A Symposium

"Alcohol and Society"

May, 1933

MORAL WELFARE

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Vol. XXIV **May, 1933** **No. 8**

Bloody But Unbowed

We stand upon the edge of a political and moral debacle. Many would stamp upon our coins "In Beer We trust." Too many dries and all wets think that if the Eighteenth Amendment is repealed the war is ended. This is a great error. No wise man will think for a moment that the liquor forces will have won the war. They will but have won an engagement, have foiled a strategy. The war will still be on. There will be no conviction of a lost cause but a regirding for a more intelligent and effective war. It is clear that the one great reason for the present retrogression has been the wet propaganda in the wet metropolitan press. The full page advertisements of beer remind one of the proverb, "The ass knoweth his master's crib." Gains made at the expense of truth are but temporary. The final doom of the liquor traffic is sealed by its own inherent rottenness. Prohibition is not lost; God still lives, and the cause of righteousness is still very much alive. This retreat has not been strategic but enforced, but no white flag has been lifted and no surrender even suggested. The veterans enlisted for "the duration of the war" and they still hold the line, hold their faith and purpose. "Let him that is fearful and afraid go home." "Though an host should encamp against me, my heart shall not fear."—J. A. S.

By Charles W. Kerr

Moderator General Assembly

Since the adoption of the Eighteenth Amendment many of us have been taking a rest along temperance lines. We thought the fight was all over and there was nothing more to do, so we folded our arms and expected to be "carried to the skies on flowery beds of ease." During this time, while we have been shamefully asleep, the liquor forces have been ceaselessly awake.

Many people in recent months have listened so much to the chatter and propaganda of the "Wets" that they have been lured into believing the Eighteenth Amendment was a mistake. If all the people who are saying, "Prohibition is a failure," would support the law for a short time the success of the experiment would astonish the world.

Prohibition did not make the law-breakers; it only showed us which men were willing to put loyalty to appetite above loyalty to the Constitution. We believe "better a blind pig, outlawed and driven into the alley, than a wild beast, licensed and doing business on the best corners of our cities."

Many mistakes have been made in reference to the enforcement of this law; people have been put into enforcement positions who were opposed to the law but accepted the appointments for the remuneration; the law for scientific temperance instruction in the public schools throughout the country very largely has become a dead letter and empty form; and, at the same time, we have neglected to teach the duty and necessity of personal abstinence and to get young people to sign the temperance pledge.

While we have been "asleep at the switch" the brewers and saloon interests have been working long and hard and have spent much money to bring back the saloon.

Much ado has been made about the bootlegger and the moonshiner but Prohibition, under the Eighteenth Amendment, did not produce them nor the speakeasy; neither did Prohibition originate home-brew. All of these things existed in the old saloon days.

When safety is involved we are all "dry." Senator Borah has

(Continued on next page)

By Lewis S. Mudge

Moderator, 1931

The Presbyterian Church can and should oppose the liquor traffic in the following ways:

One, the Presbyterian Church should reaffirm its historic and unvarying attitude of unqualified opposition to the liquor traffic and to all the works and ways of those who are engaged therein.

Second, the officers and members of the Presbyterian Church should set an example to all with whom they come in contact by entirely abstaining from indulgence in intoxicating liquors as beverages.

Third, the Presbyterian Church should enter upon a carefully prepared and systematically conducted system of education as to the physical, moral, and social effects of the liquor traffic. This educational campaign should be adapted to and conducted among our children and young people especially.

Fourth, the Presbyterian Church should coöperate through its judicatories with all wisely considered endeavors to maintain the Eighteenth Amendment as a part of the Constitution of the United States of America and likewise all congressional and other enactments, the purpose of which is to make the provisions of said Constitutional Amendment effective throughout our Nation.

Fifth, the Presbyterian Church should in the persons of its adherents wait on God in prayer, that all who are aware of the devastating effects of the liquor traffic may be given courage to maintain their convictions and that those who are blind to or ignorant of the true history of the liquor traffic may be brought to a knowledge of the facts.

(Continued from page 2)

said: "A man in an automobile may be opposed to the Eighteenth Amendment but he will immediately discharge a drunken chauffeur." When we need a clear brain and instant decision in order to save life and property we are all dry.

The Church needs to gird on her armor and get into this fight with new earnestness. This is no time to take a backward step.

By W. O. Thompson

Moderator, 1926

The General Assemblies of the Presbyterian Church, U. S. A., have a consistent record of a century on the evils of the use of intoxicating liquors. In more recent years, there have been similar deliverances protesting the evils of the saloon and the entire traffic in intoxicants. The Assembly has consistently borne its testimony and expressed its protests against disobedience to law and to the constituted authority of government. It has urged upon its own members the importance of total abstinence and of earnest efforts to enforce law. The Assembly has never confined its testimony and protest to the Eighteenth Amendment. It has, however, recognized a menace to spiritual health and progress in the social and political controversy over the repeal of the Amendment. The Assembly has declared in no uncertain or doubtful phrases its belief in the Eighteenth Amendment as a proper and wise method of dealing with the recognized evils of drunkenness, the liquor traffic, and indirectly with the associated social vices. The sentiment of the church by an overwhelming majority has supported the Assembly in these declarations.

The testimony and declaration of the Assembly will not recede from former statements nor will there be a surrender either by the Assembly or the church to the regretable situation in which the country finds itself by reason of the duplicity and misleading methods of political leaders and an almost universally wet press. The assumed intelligence and wisdom emerging from certain sources will not bear analysis, will not deceive the intelligent and must eventually bring disappointment to sincere and conscientious persons who for the time being have changed their position. There is nothing new in the liquor traffic. The evils associated with it are just as real and harmful to society as they have ever been. The encouraging of social drinking and the lack of good taste, not to use a more severe description, by many prominent and patriotic people, will be regarded as a drop in their social stand-

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By Hugh T. Kerr

Moderator, 1930

The Presbyterian Church has no intention of taking any backward step in relation to the liquor traffic. We are in great danger just now of losing the accumulated value of the struggle for temperance which has been carried on by our church and other churches for a hundred years. The psychological atmosphere has changed during the past year throughout the country but the obligation resting upon the church remains unchanged. We must go forward and not backward. The church must sound no uncertain note. The confusion which is already in the tents of the enemy—the brewers and the politicians—is encouragement for us to believe that unitedly we may go forward to victory. Unquestionably we must begin to re-educate a new generation that knows nothing of the political corruption and moral degradation of the years when the brewery controlled the saloon and the saloon controlled politics.

(Continued from page 4)

ards. The present hour demands that the church lift aloft its banners anew in its declarations sustaining the moral quality of its members in a courageous and intelligent contest with an iniquitous business that threatens the physical, intellectual, and political welfare of every child in the United States. The present generation of children from five to fifteen years of age in the United States who in their years of childhood have not felt the destructive effects of the saloon traffic bear unmistakable testimony. This country has never enjoyed children of the above ages as well provided for in every particular as the present generation. They carry in their faces an unimpeachable testimony. The Presbyterian Church, if true to her history, will never forsake these children by any half hearted protest against the unchristian practices of the day.

By Robert E. Speer

Moderator, 1927

There are some things as clear as day with regard to the Church and the liquor traffic. The Church cannot engage in the traffic either directly or indirectly. It ought not to allow "non-intoxicating beer" to be sold or supplied in Church buildings and it ought not to rent any property belonging to the Church for use in the liquor traffic.

The Church should exert its full influence to persuade all its members neither to engage in this traffic not to rent property for its use nor to be its customers.

The Church should do its utmost to encourage total abstinence in all its members, both for their own sake and for the sake of society, that life may be clean and healthy and wholesome and that the money of each household may be available for the comfort of the family and the richness of the family life.

The Church should insist on the obedience of citizens to law and on the enforcement of law by the state if the law is in accord with the law of God. If it is not, then the Church must obey God rather than man and accept all the consequences.

So far there are clear grounds in Scripture for the Church's attitude, and if the Church will do these things a good deal else will follow.

But there are other things which Christian men and women should do as citizens of the state acting under a Christian conscience and in the fulfilment of individual Christian duty.

They should know the facts about the atrocious wet bally-hoo which has swept over the nation.

They should expose the false assurances given by the wets.

They should understand and proclaim true conceptions of personal and social liberty.

They should treat with proper pity and derision the juvenility of a nation which is behaving in the matter of beer and alcoholic drink as our nation is behaving.

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By Cleland B. McAfee

Moderator, 1929

There is an important sense in which the present movement for repeal of the Eighteenth Amendment is a defeat of the spirit and ministry of the church. However, there is no reason just now to bemoan this if we will learn its lesson. We ought to see by this time that no great movement for good can be carried without an aggressive body of public opinion. It need not be a majority, but it must be aggressive and thoroughly intelligent. After the passing of the Eighteenth Amendment many of us ceased our really aggressive and intelligent handling of the liquor and temperance issue. We have our renewed opportunity. It ought to be plainly understood that the Church has in no sense surrendered in this struggle. We will not turn back. We will simply find a better way of doing the thing that must be done. If this was not the way, then we must find the right one. Undoubtedly the right way will be in a long and well-directed campaign of education and intelligent aggression in making the facts known. It cannot be in the Will of Christ that men shall misuse their powers in the name of liberty. It is the business of the Church to see that this is realized.

(Continued from page 6)

They should hold steadfastly to the ideals of national prohibition to be accepted by rational people as a social and economic principle, waiting for the day that is sure to come when the American people will set animal appetites in their proper place and rule their appetites instead of being ruled by them.

By Hugh K. Walker

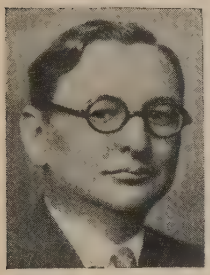
Moderator, 1928

This has been a year of bewildering surprise and of bitter disappointment for all the lovers and supporters of national prohibition. The last twelve months have witnessed the wreckage of many of our cherished hopes and of our best laid plans. The wet wave has swept over the country and the most optimistic of us must recognize the fact that we have been overwhelmed in the flood. But we are by no means out of the fight. Already we have won our way back to the shore and are rallying for a fresh combat against our altogether too confident foes. We were sadly disappointed in the attitude of former President Hoover. Some of us had fought for his election. The writer of these lines willingly sacrificed the good will of some of his oldest and most highly prized friends when he urged all good churchmen of every faith to support Mr. Hoover as the staunch and unflinching advocate of the eighteenth amendment. The action of many of the so-called dry states in the repeal of all measures relating to the enforcement of prohibition has stunned and well-nigh paralyzed some of our most courageous leaders. But there are two things we can do and must do. First of all, we must see to it that at least thirteen states and if at all possible twice as many more will vote against the naked repeal of the eighteenth amendment. It is practically certain that a sufficient number of states can be secured and if the "wets" keep on making blunders, similar to the "beer fiasco," it is quite probable that a majority will vote against repeal. It is therefore our bounden duty to prepare for a more rigid enforcement of the law. The eighteenth amendment will remain a part of our American Constitution for many years to come. And we can assure its perpetual retention by entering upon an educational program for the rising generation. This feature of our work has been too long neglected. Let us take it up again with renewed vigor. Even if some may doubt the wisdom of retaining the amendment if only a minority of states vote for its retention, we

(Continued on page 19)

Beware of the Greeks Bringing Gifts

By Ilion T. Jones



One need not possess clairvoyant powers to be able to predict what is ahead of the United States in the handling of the liquor problem. He needs only to recall the history of the effort to control the traffic in drink and to refresh his memory on the inherent nature of those who carry on the traffic for gain.

The shrewd propaganda of the anti-prohibitionists has led a host of good citizens to advocate the repeal of our prohibition laws in the interest of public weal. Some people have always been against the principle of prohibitory laws as they concern the liquor traffic. Others have consistently opposed all efforts to regulate the traffic because they want the privilege of purchasing intoxicating drinks when they so desire. All these classes of citizens are, for the purposes of this article, eliminated from consideration. Here we are concerned with those citizens who are advocating the repeal of our liquor laws ostensibly to bring about less drinking, to improve our economic condition, and to improve morals, while they are really laying careful plans to increase the consumption of their wares, knowing that thereby they will rehabilitate a parasite industry that is injurious to business in general, and will bring about a host of social ills to add further to our already low state of national morals. And they are doing it largely for the purpose of personal profit. The American people had better recall the ancient injunction, "Beware of the Greeks bringing gifts."

The passage of the beer bill is just an entering wedge for an unhampered sale of intoxicating drinks and all the ancient evils attached thereto. In fact, the liquor traffic is already back "*in the saddle, riding mankind.*" The wets are no longer subdued, cautious, afraid, but bold and brazen, feeling again the thrill and stimulus of political power. Did they not absolutely control two

political conventions? By their heavily financed, high-pressure propaganda did they not actually deliver the votes of millions of people who were formerly dry? Then why wait any longer to begin their former tactics? With nothing to fear from the politicians they have proceeded with far more zeal than the drys whose fanaticism and tyrannical methods they condemned, to outrage and ignore dry sentiment, to make all sorts of intemperate and vicious attacks on the drys, to nullify the Eighteenth Amendment and all its supporting national and state laws, and to spend millions of dollars to influence legislation in their favor. The liquor traffic is back in power and pursuing the same courses which forced the American people to outlaw it.

What has happened in the last twelve months is just a prophecy, therefore, of what is ahead. The liquor manufacturers are openly planning to secure the repeal of all national and state laws designed to control and regulate their traffic, and then to ply their trade in every way not blocked by law to increase the sale of their products. Toward this end the re-legalization of beer is only an entering wedge. If possible, they hope, by every sort of propaganda known to the highly paid experts back of their movement, to force every small unit of government—precincts if possible, or municipalities, or certainly counties—to fight the battle of liquor control over from the ground up. And then they will proceed to do what they did when that same fight was being waged years ago: they will break every law passed to determine the place of sale, hours of sale and conditions of sale, test each law separately in the courts as to its constitutionality, encourage all sorts of people, good and bad, to disobey the laws so as to give the impression that liquor laws cannot be enforced, and spend millions of dollars to influence legislation, corrupt politics, dictate to politicians, and buy votes.

Just what the next steps will be are fairly clear. At present it looks as if the wets will be foolish enough to permit the outright repeal of all liquor legislation, thus leaving the country without any restrictions whatever upon the sale of their wares. This would be the surest way to bring about a quick and violent reaction to liquor. If they are wise, however, they will proceed more cautiously toward their well-intentioned goal. They will follow some such course as their kind have followed in Canada. First will

come return of liquor to the states, after which many portions of the country will remain dry, and many spots will again become wet. Wet states or counties will not permit dry sections to remain so and in self-protection these dry sections will be forced to arrange some sort of permission for the traffic to run legally. The first laws to be passed will forbid the consumption of liquor on the premises where it is sold in order to make it appear that the old-time saloon is not to return. This will drive drinking into the homes. Then in the name of the American home a campaign for the purpose of permitting the consumption of liquor where it is sold will be waged. When that succeeds the old saloon will return with all its evils, and we will be back where we started, and back where the wets vowed they would never let us go. At any rate, this is precisely what is happening in Canada.

What's going to happen then? Exactly what has always happened where the liquor traffic is legalized. Increased drinking will result from high pressure, heavily financed, shrewdly managed advertising campaigns to increase the consumption of beer among all classes, beginning with college youth and women. This will create the thirst for hard liquor which itself will be legalized after the bootleggers in hard liquor become so numerous as to compel us to legalize their business. Increased crime will result from the inherent lawlessness of the traffic, as well as from increasing consumption of liquor. Increased drinking will bring about increased industrial accidents of all kinds, especially traffic accidents. It will also adversely affect all other lines of business. Merchants will find the liquor traffic is a parasite industry, for money spent on drink will not be available for purchasing food, or paying for clothing, movies and automobiles, radios, furniture and other articles now purchased on the installment plan. Our governments, national, state, county, and city, will find new income from taxes on liquor decreasing because of the increasing cost of enforcing laws which must be passed to control the traffic, and because of the increased cost to society of crime, insanity and poverty caused by increased drink. So that in the end the legalization of the traffic will cost society more than it returns.

And what will be the outcome? Society will start out again to pass all sorts of regulatory, restrictive, repressive, prohibitory

(Continued on page 32)

Current Films

The estimates of films here reproduced are obtained from the National Film Estimate Service. We shall appreciate the comments of our readers as to the value of these previews. This service is offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Moral Welfare. Films approved for any one of the three groups are included. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bed Time Story, A (Maurice Chevalier) (Para) Maurice is still the great philanderer but now gives up his loves for the love of a foundling. He and baby delightful together. Songs of home and child. Some very sophisticated and suggestive situations as usual, but film is entertaining as a whole.
For A: **Fine of kind** For Y: Doubtful For C: No

Be Mine Tonight (Jan Kiepura) (British-Gaumont-Universal) Refreshing foreign-made musical comedy, very un-Hollywood in its continental cast, manner, dialog, sets beautiful Swiss backgrounds and fine singing. Clever little heroine notably good. Some over acting by villain. Clean, amusing, human, rhythmic.
For A: **Entertaining** For Y: **Excellent** For C: **Good**

City of Song (Jan Kiepura) (Associated Sound Films) Beauty of Naples and Capri is background for musical love-story of boy with glorious voice and wealthy English girl. She would buy his way into European opera but he, offended, returns to his Naples sweetheart. Made abroad with foreign cast. Fine singing.
For A: **Interesting** For Y: **Good** For C: Fair

Mussolini Speaks (Lowell Thomas and News Reels) (Columbia) A skillful composite made from sound-news-reel shots, with well-written voice accompaniment. Gives comprehensive and impressive study of the man and methods that have meant so much to Italy since the Great War. It rings true, and is distinctly educational for any one. Deserves wide showing.
For A: **Very good** For Y: **Excellent** For C: **Very good**

Mystery of the Wax Museum (Lionel Atwill) (Warner) Another horror-thriller with some new shocks and shudders, over wax figures that are not what they seem. Well-motivated leading role played by Atwill, and Glenda Farrell's whirlwind wisecracking comedy make above-average-mystery film.
For A: Good of kind For Y: Doubtful For C: By no means

Pick Up (Sylvia Sidney, George Raft) (Para) Unconventional but decent love affair, without sex exploitation, between a prosaic, honest taxi-driver and fine little heroine down on her luck. Sophisticated situation, but cleanly told and well acted. Wholesome elements dominant and total effect probably good.
For A: Fair For Y: Probably good For C: Hardly

Rome Express (Conrad Veidt, Esther Ralston) (Universal) Excellent English-made melodrama a la Grand Hotel, all action confined to Paris-Rome through train. Many human types, theft, murder, and illicit romance with novel lesson, are included. Plot, suspense, acting, setting, details—all notably good.
For A: **Very good** For Y: Probably good For C: No

Secrets (Mary Pickford, Leslie Howard) (U. A.) Utterly charming love story with genuine sentiment, delightful humor, beautifully costumed and mannered. Two fine leading roles faultlessly played, though hero's character not wholly credible. Intelligent entertainment of the best.
For A: **Excellent** For Y: Probably very good For C: Beyond them

Smoke Lightning (George O'Brien) (Fox) A Western based on the Zane Grey story, "Canyon Walls," with George O'Brien as the likable hero who protects a small orphan girl and her ranch from the villains. Distinguished by the presence of little Betsey King Ross.
For A: Hardly For Y: **Entertaining** For C: Exciting

Sweepings (Lionel Barrymore) (RKO) The Chicago fire and forty years after; showing rise of merchant, grimly obsessed with one idea, the store. He wins wealth, but loses four children, deservedly. In parts human and realistic, but often tedious and depressing. Probably too incessantly Barrymore.
For A: Fairly good For Y: Doubtful For C: Beyond them

Today We Live (Joan Crawford, Gary Cooper) (MGM) Stern, depressing war-story of English heroine and American hero, demanding heavy acting and much less sex than usual in Crawford films. Some tense, grim drama, strong human appeal, striking war scenes and super-tragic ending. Well done by all concerned.
For A: Good of kind For Y: Better not For C: No

White Sister (Helen Hayes, Clark Gable) (MGM) The old F. Marion Crawford story beautifully screened, with Helen Hayes excellent as heroine and Gable measuring up well to a serious role. Pictures convincingly a great, true love grimly thwarted by the disaster of war. Church scenes done with fine dignity and impressiveness.
For A: **Excellent** For Y: **Mature but fine** For C: Beyond them

Working Man, The (George Arliss, Bette Davis) (Warner) Arliss dominant and delightful as hard-fighting, but always fair-fighting, manufacturer who wins success over strong competition. Finally fights own company to straighten out two wild young people who need it. Strong, wholesome character-drama.
For A: **Excellent** For Y: **Excellent** For C: **Good though mature**

Gabriel over the White House (Walter Huston) (MGM) Powerful, significant picture of what a President of the U. S. with will and courage could do to solve national and international problems and save civilization. Outstanding film with perfect cast. Whole nation should see Huston's masterful portrayal.
For A: **Outstanding** For Y: **Excellent** For C: **Excellent**

Humanity (Ralph Morgan, Boots Mallory) (Fox) Very human and appealing study of fine old doctor and his service to mankind. Son, prepared to join father's work, lured into evil practices by gangland's easy money. Exposure brings disgrace and death upon the old doctor, finely played by Ralph Morgan.
For A: Fair For Y: Fair For C: No

King Kong (Robert Armstrong, Fay Wray) (RKO) Last word in grotesque thrillers, with absurd story but masterful photography and trick effects. Prehistoric monsters, grewsome situations, novel "scare" devices. Scorns all probability for maudlin sensationalism and succeeds. A mere money-maker. The makers of "Grass" and "Chang" now turn their splendid talents to this.
For A: Notable of kind For Y: Doubtful For C: Very bad

King Murder, The (Conway Tearle) (Chesterfield) Above average mystery story about solution of murder of blackmailing, gold-digger mistress. No scenes of violence or scare. Plot involved but interesting. Cast satisfactory with exception of murderer. Probably wholesome excitement for average youth.
For A: Rather good For Y: Probably interesting For C: No

Alcohol vs. Society

By Albert J. Kennedy

Society's quarrel with alcohol is that its use blunts the sense of responsibility. If civilization and progress are concepts that mean anything at all, they surely connote among other things, increasingly responsible relations on the part of individuals and groups toward each other. The cosmic adventure demands of the individual his utmost self-development and self-control, in order that his relations to his fellows may be more just, more reciprocally useful, more inherently responsible.

Men have, throughout recorded history, craved and used stimulants and sedatives. Tea, coffee, and tobacco are enjoyed for their effects as well as for their flavors. They are in some degree habit-forming and hence require judgment and control on the part of those who use them. Alcohol is perhaps the most ancient of the stimulants and depressants. There appears to be evidence that the organism can utilize small quantities of alcohol without markedly evil effects. The 3.2% beer which we are now consuming appears not to result in objectionable and anti-social, i. e., irresponsible behavior. If it turns out to be a fact that 3.2% beer is non-intoxicating because a greater bulk of it is required to produce drunkenness than most people are willing to consume, and if this strength will satisfy any great number of those who desire an alcoholic beverage, then the present liberalizing of the Volstead Act is a success. No realist in social life is going to balk over the use of a beverage which those who like its flavor enjoy, the consumption of which leaves those who partake masters of their senses, and responsible members of society. Associates and friends tell me that since the introduction of 3.2 many individuals who formerly drank bootleg liquor have abandoned it for beer. A few days ago I noticed that the Mona Lisa Tea Room was serving "Beer—10 cents." This marriage of 3.2 beer and tea is surely a good sign. I for one, wish that it might prove to be true (1) that

low alcoholic content beers and wines are in effect non-intoxicating, and (2) that our wet friends will adjust themselves to such beverages in place of more potent and certainly intoxicating drinks.

The nation appears to be passing through what amounts to a referendum in the matter of the amount of alcohol it desires. Prohibition actually put huge numbers of drinkers on the water wagon, and a percentage of them will stay there. The number will turn out to be much greater than the wets suspect. If the low alcoholic content drinks can be established for a period, it will come about that a proportion of the population which is satisfied with a modest degree of stimulation will make itself known. If the producers of such beverages can be brought to act as responsibly as the makers and venders of soft drinks, it may happen that a large minority-opinion favorable to responsible use of low content alcoholic beverages will come into being.

The hope in this hypothetical situation is the not-to-be-denied fact that prohibition has enormously decreased the gross amount of alcohol consumed. Admitting the worst about illicit sale, it still is true that the per capita consumption of alcohol has been enormously decreased. Bootleggers cut the hard stuff from half to three-quarters of its former strength, and being more expensive and inconvenient to get, those who consume it drink more moderately. The net result of prohibition among alcohol users has been to reduce anywhere from 30% to 75% their previous alcoholic intake. They have benefited enormously in health, sanity and decency. The chief evil, and a serious one, in this situation is that disregard for the 18th Amendment led to disregard of other laws.

The question before us now, and a very puzzling one, is what proportion of people are determined to have alcohol, not for its flavor, but for its excitant and depressive effects, i. e., for its power to drown the sense of responsibility. Many wets look upon 3.2 as the thin edge of the wedge that will open the floodgates of whiskey and gin. Whiskey used to be the national drink and whiskey drinkers find beer unpalatable and uninteresting. As one of my very good friends explained it: "There are lots of good people who have a pain here(gesture of hand over heart), who are lonely and hurt, and who want something to take them out of themselves and help them to forget."

"They want to be knocked out?" I suggested.

"Your expression is a hard one," replied my friend.

"But," I returned, "you imply that they do not meet the realities of the situation they are in, and the liquor is to make it easier for them to dodge facts. They are to be helped to be even less realistic than they have been, to retire from real life into a make-believe or into coma."

"Well," he admitted, "it amounts to that."

Alcohol sinks the real personality, the responsible social individual, and lets loose a half-baked and foolish caricature, who demands to be looked after and safe-guarded by his fellows. All alcoholics are infantile in type. They behave like babies, with all the colossal conceits and self-love and irresponsibilities of two year olds. One sees them lolling against anyone who can be induced to cushion them, sprawled on street car and park seats, babbling incoherently if awake, making an infantile display of themselves by actions as puerile as rattling a teething ring. They demand of everybody within reach sympathy and attention. These adult fools ask of high heaven that some gigantic cosmic mother come down and rock her little boy to sleep or watch him perform his childish stunts.

Society cannot but seek to protect itself against failure of responsibility. The man who makes an exhibition of himself and annoys others, who undertakes to run a motor car or to serve in his professional capacity while alcoholized and hence irresponsible, is a criminal because he knowingly conspires to injure others by undertaking operations requiring responsibility. Everyone who talks with people hears dozens of instances of professional malpractice, i. e., surgeons who made errors of judgment and slips of hand because they were alcoholized; lawyers who lost sound cases to rivals who were sober. Such tales are the commonplaces of professional gossip.

It is difficult to understand our national tolerance for the self-induced irresponsibility of alcoholism. One of the next stages in social endeavor should be to educate young people in the ethics of responsibility and then to develop legal and social penalties for failure of responsibility through misuse of alcohol.

Editor's note—Though Mr. Kennedy's views are not in accord with the official actions of the General Assembly on the liquor traffic, his experience with the traffic as a social worker makes this contribution of value and his views of interest to all.

Looking Ahead

By J. A. Stevenson

God said, "What doest thou here, Elijah?" To this question the church must ever be giving an answer. There are certain very definite things that the church ought to promote in connection with alcoholic beverages.

Agitation

We live in a moving universe. When a man's blood ceases to circulate he ceases to live. There is nothing quite so dead as a dead church. Jesus came into this earth "to destroy the works of the devil" and woe be to the church if she loses her militancy against sin. No one ought to be disturbed when some one objects to the activities of the church and expresses an impious hope that the "Church will attend to its own business." Every devil in the land is saying to the church, "Let us alone." What they fear is that the church will attend to its own business. The police of one of our great cities solved the gangster situation by constantly arresting the "public enemies." Evil cannot stand the spotlight. It breeds and thrives in darkness. Every department of every church ought to be after some of the works of the devil. Every pastor ought to be a disturber. He ought to be throwing moral bombs, sticking the knife into rotten politics, blistering grafters, expressing white-hot hatred against injustice. A wet member of a church told me recently that he had lost respect for his pastor, not because he was dry but, "because he is a dry and has not told us wets that he is against us." Thank God he is a rare exception. Blessed be the pastor who rests not and gives no rest to the makers of iniquity but who is a voice crying in the wilderness.

Education

Ignorance is the most expensive luxury in which the human race has ever indulged and the most dangerous. The greatest man

of all time proclaimed the greatest ideas of all time and produced the greatest results of all time. We dare not minimize the great declaration, "the truth shall make you free." Only thinking personalities can lift the world to great heights of conviction and character. Any fool can push from a precipice. The church must know that the truth is its only instrument. The church must welcome and cultivate the scientific mind. It must have no fears but ever a welcome for any established truth. A truth of science is as much God's truth as a truth in the Bible. Science is a great friend of total abstinence. It is the business of the church to teach the world to use her scientific discoveries to bless and not to burn the world.

The church must welcome and cultivate the social mind. It is so much more pleasant to enjoy the personal benefits of religion than to assume the social responsibilities. Jesus said, "thou shalt worship the Lord thy God with all thy mind." He did not mean that we were to limit ourselves to pious, intellectual contemplation. We believe that He meant that we were to pool the intellectual resources of the church to solve all problems that have to do with the well-being of mankind. The sad part of the Prohibition problem has been the revelation of the fact that many of the so-called "best citizens" have never evinced any social responsibility. The church must get it into her mind and burn into the mind of the world the truth that good economics, good sociology, good politics, and good religion have been so intimately intertwined that any attempted dissection inevitably results in damage. The religious thinking that does not lead to social thinking is not Christian thinking.

Legislation

Jesus bound good citizenship and good religion together when He said, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Too many good Christians are afraid to mix their religion and their politics when they ought to be afraid not to mix them. No man can be a good Christian and not attempt to be a good citizen. If the lethargic Christians of our country would go to the polls we would not have legislation by minorities. The threadbare argument that you cannot make men moral by legislation is the reverberation from a small-brained

demagogue. Nobody ever contemplated undertaking such an impossibility. However, that is no argument against protective legislation. It would be supreme folly to teach our children the dangers of scarlet fever and not enact legislation providing for a quarantine. A breakwater will not raise steam in the boilers of an ocean liner, but it will protect her from the violence of the storm. High-grade Christians ought to support spiritual devotions in church on Sunday, sanctified legislation on Monday and decent legislators on all of the days. We need more genuine religion and less general cussedness in our legislative halls and more Christian support for the legislator who will stake his future on unadulterated righteousness.

Evangelization

We believe that no permanent moral progress can be made apart from the dynamic of religion. The electric spark is absolutely indispensable to the progress of an automobile and the divine spark is necessary for human betterment. The primary business of the church is to produce Christians who will produce the fruit of the Spirit. We do well to remember that it was a band of women who in the early days prayed the saloons out of business. The conviction keeps recurring that the time spent with God has been more productive than the time spent with the politicians. Prayer is an old-fashioned habit that is essential in a new-fashioned age. In other words, what is most needed is a genuine revival of Holy Spirit religion. Men with a Christian conscience and character can recreate a new earth. A Spirit-filled church will make a booze-filled earth impossible. The Church must first be touched by Him who said, "I make all things new" and conscious of His touch go out to minister in His name.

(Continued from page 8)

will stand fast and insist that the law be rigidly enforced until something better can be furnished us. "Nullifiers" are in the same class with "bootleggers" and no patriotic American will submit to their rule. We will fight on. We are "baffled but not beaten." The tide of battle is already beginning to turn and sooner or later we are sure to win.

Legal Aspects of 3.2 Beer Considered as Non-Intoxicating

By Edward B. Dunford

What is the legal situation resulting from recent Federal and state legislation undertaking to legalize and tax beer of 3.2% of alcohol by weight? Is such legislation valid, and what powers do the courts possess to pass upon its constitutionality?

The Eighteenth Amendment to the Federal Constitution prohibits the manufacture and sale of intoxicating beverages. Both Houses of the sixty-fifth Congress, which framed that amendment, refused to exempt beer from its prohibitions. The National Prohibition Act defined "intoxicating liquors" to include those containing as much as one-half of one per cent of alcohol by volume. Similar definitions then obtained in liquor laws of more than three-fourths of the states. Such legislation was enacted under the police power, to prevent subterfuge.

The present beer legislation, enacted as a revenue proposal under which the larger the alcoholic content permitted, the greater the revenue yield, marks the first legislative attempt to determine the maximum of alcohol in a beverage not actually intoxicating. This in itself is something physically, scientifically and practically impossible of accomplishment, since alcohol affects no two individuals alike and the same individual may be differently affected depending upon whether the beverage is taken with or between meals.

The power of the Supreme Court to pass upon the constitutionality of legislation is now well established, but to do so certain things must concur. There must be legislation authorizing or sanctioning what the Constitution prohibits, as distinguished from that which merely fails to fully enforce the Constitution, since the courts cannot by judicial process compel a legislative body to do its duty. The question must come before the court in an

actual controversy or case within its original or appellate jurisdiction, since that tribunal has no advisory power. The Eighteenth Amendment applies to state as well as national legislation, therefore such a case may arise under Federal, State or municipal beer legislation where the other requisite jurisdictional grounds exist.

A final judicial determination can be made only by the Supreme Court of the United States as the decisions of other courts are binding only within their respective judicial areas. These beer laws vary in their legislative approach to the subject. The method of court attack as well as the party who may make it will largely depend upon the particular statute or ordinance involved. Any attack must be directed at the intoxicating nature of the beverage legalized and not against the tax imposed, as the law is settled that a tax may be imposed upon a commodity regardless of whether the traffic in it is legal or illegal.

The sponsors of the Federal beer legislation, recognizing its possible conflict with the Constitution, made a studied effort to make difficult a successful court attack. To this end, instead of amending the definition of intoxicating liquors in the National Prohibition Act by declaring 3.2 beer to be non-intoxicating, the penalties of that act against the manufacture and sale of such beverages were repealed and a revenue tax levied thereon.

If the law had stopped there, the chances of a successful direct attack upon it in the courts would have been lessened. But those interested in the re-establishment of the beer trade had no desire that this profitable opportunity should be open to any one upon the mere payment of the government tax. The act, therefore, requires that the manufacturer "for sale" of beer, before engaging in the business, shall secure a permit authorizing him to engage in such manufacture, which is to be obtained in the same manner as a permit under the National Prohibition Act. The permit is required to specify the maximum alcoholic content permissible in the manufactured beverage. The National Prohibition Act requires that an application shall be filed setting forth the qualifications of the applicant and the purpose for which the liquor is to be used and that the permit shall designate and limit the acts that are permitted. The Supreme Court has held that a permit issued under the National Prohibition Act is a privilege.

By making the permit feature of that act applicable to the manufacturers of beer "for sale" Congress has undertaken to authorize the manufacture of such beer. This constitutes a positive legislative action upon which the courts can act in a proper case if such beer is in fact intoxicating. The Supreme Court declared in the National Prohibition Cases that the first section of the Amendment "of its own force invalidates every legislative act whether by Congress, by a state Legislature or by a territorial assembly which authorizes or sanctions what the amendment prohibits."

Under the Federal practice a mere citizen, tax payer or voluntary association has not a sufficient interest in litigation to maintain a suit to test the constitutionality of an act of Congress. The case must be brought by some one who can show some personal or property rights affected. States and municipalities are enacting legislation licensing beer. Such legislation also presents the same constitutional question. It may be raised by the refusal of some licensing body to issue a beer license on the ground that the act is unconstitutional. The resulting court action would present the issue. A defendant indicted for manufacturing 3.2% beer without a permit may challenge the right of the government to prosecute him for failing to obtain a permit which it has no constitutional right to grant. If such beer is intoxicating then Congress cannot legalize it as a commodity in interstate commerce. The seizure of such a shipment by an enforcement official in a dry state with resulting action in the courts to test his right to do so would present the question. A purchaser of beer when sued in court for the purchase price could defend on the ground that the contract was illegal, being in violation of public policy. This would present the question indirectly. These are some of the ways the question may be presented to the courts. Whether a particular decision is reviewable by the United States Supreme Court depends upon too many conditions to permit discussion.

As this is written, it is apparent that, for the present, the brewers are putting out beer of mild alcoholic content, not the maximum permitted under the law. As competition increases, the desire of sales will lead to higher alcoholic percentages to provoke the sales appeal. This will result in abuses which will afford the conditions under which the constitutional question may be tested.

Implications of Legalized Beer to College Students

By Harry S. Warner

Never before has a generation of college youth, so free from beer as are the students of 1933, been brought so suddenly and so abruptly into intimate contact with free-flowing quantities of beer. Drink accessibility in many states and cities, has been increased greatly since April 7 over what it was previous to prohibition. Beer is now near at hand, more available to young people and everybody else, and with less restriction than it was in the old saloon days.

Whatever of good or evil this may signify for the future, whether little or much, it is an outstanding fact of the moment. For, in the century since the brewing industry was first aggressively promoted by German immigrants to preserve here the customs of their fatherland, down through the 100 years in which this drink came to be the leading intoxicant of the United States, supplying 58% of America's absolute alcohol and 90% of its total liquor consumption, even while whiskey was holding its own, beer was never sold more openly or with so few restrictions to all who call, young or old alike, as now.

A generation that were children in the days of the old saloon, most of whom did not see, much less experience that saloon and what it meant, are now in college. Beer was not generally available while they were growing up. They did not receive the scientific education in the schools that others preceding them received. Theirs it is now to meet this new malt-liquor wave with little scientific or experimental knowledge of what it does to individuals or in society when widely and habitually used.

One implication, then, is that students today are now getting their first knowledge of legal beer. In recent years they have been keenly conscious of illegal liquor. They have reacted strongly against the weaknesses and failures connected with the

prohibition laws. They have been loyal to the ideals of youth in demanding something better, not worse, and in protesting against bootlegger, racketeer and hypocritical politician.

With equal suddenness, the "forbidden fruit" psychology, claimed as source of much law violation in recent years, has been succeeded by a "popular-thing-to-do" psychology. "Adventure drinking" has lost its glamour. Open recognition, with social approval, has taken its place. Beer is the new craze. High-powered liquor-promotion is again operating. It is not time yet to generalize but we may well try to observe which motives cause most drinking, those of the dry-regime or those of the wet-regime; which operate most persistently, widely and most continuously; which, in the long run, tend to establish life-long habits, heavy drinking and drink excess.

But there need be no uncertainty about other implications of the new beer-regime to college youth. It will increase the problems of discipline. College officials in overwhelming proportion have testified that prohibition improved the conditions surrounding colleges and reduced the number of cases requiring discipline. Even at Yale where prohibition was never popular, a member of the faculty discipline committee, who had served both before and during the prohibition period, himself a "wet," reported: "The change has been simply revolutionary. In the old days our committee was constantly busy in cases involving intoxication; now we have practically no business of the kind." Another professor, after careful investigation, observed: "The number of discipline cases in which drinking is a factor is now very much smaller than before prohibition."

That colleges now anticipate renewed difficulties is shown by reports of the last thirty days from the University of Pennsylvania, Northwestern, Ohio Wesleyan and many others that have renewed regulations against bringing liquor to the campus or into college buildings.

Easy access to beer and frequent social occasions dependent upon it will serve as first steps toward systematic and regular drinking and the creating of habits that will not be satisfied by a 3.2 per cent drink. In some, at least, the demand for stronger liquors and heavier drinking is bound to follow. The irregular and sporadic indulgence under prohibition will be succeeded by

permanent customs that call for larger and yet larger quantities. Small quantities may not necessarily be injurious; but, too often, they lead to the establishing of habits which under any form of distribution, legal or illegal, create the drunkard and the drunkard's family whose pictures the most rabid of drys have not painted in too vivid colors. Many of the keenest minds of past years, college-bred, highly-trained, have succumbed to drink.

The modern student in this modern day of machines and speed faces a situation that did not exist before the adoption of prohibition. The machine process has gone on; life is at higher speed. The demand for keen thinking and quick action is greater than fifteen years ago. The new 3.2 per cent drink, equal to the average beer of saloon days is a greater menace at a street crossing, and wherever one's best is demanded, than it was at that time.

In college activities the old problems will be renewed, some of them with greater point than ever. Athletic coaches and other leaders continue their opposition to the use of beer and other alcoholics by the men in their charge. College newspaper publishers will face the problems of beer-advertising, publicity articles and propaganda. Far-reaching efforts have already been made to create a market for beer among students, as well as other young people, to popularize drink customs, traditions and ideals and otherwise create a new demand for the whole drink institution among the million of American students where it has been greatly reduced in recent years.

Another implication or question that the future must answer is perhaps most important of all to the college student of to-day. Has the return of beer been, in fact, a step toward personal liberty, toward greater social freedom, toward broader life?

Or, has the attempt to rehabilitate the drink tradition and relegalize the drink trade, based as both are on a narcotic desire, mild or more intense as the case may be, yet unnatural, acquired, capable of being promoted to any excess, been a step backward from a new sense of freedom that has been growing up in America in recent years? Will not human life be more free to function in normal and healthy ways without drink than with it? Is it possible in the face of unlimited trade promotion and liquor propaganda, for the people of America to become free from the age-old habit of depending on intoxicated feelings for happiness without the aid of the strong arm of legal suppression?

Intoxicating Quality of 3.2 Per Cent Beer

By Emma L. Transeau

A British subject was charged in court of driving an automobile while drunk. He pleaded not guilty because he had had only "two glasses of champagne, two of port, two liqueur brandies and a cocktail!" In another British courtroom, a man under the same charge declared that he had taken only one drink. It is between such wide extremes that common opinion varies as to what constitutes moderate drinking and drunkenness. The judge in the latter case had "gone modern." He held that "a man who has had one glass is not sober."

Automobile traffic has shown the necessity for a more precise and practical definition of the word "drunk" than is ordinarily understood by that term, and of the kind and amount of drink that will produce drunkenness.

In 1927, the British Medical Association appointed a commission of experts to find, if possible, a practical way of determining when an individual could be judged drunk. The Commission reported that a man might be considered drunk when he had taken enough alcohol to unfit him for a proper performance of the duty at hand. Even this approximate definition left much latitude to individual opinion, besides the difficulty of obtaining reliable evidence of a person's degree of fitness in any given case.

Meanwhile, a more precise standard was being worked out in scientific laboratories. A Bavarian physician after giving quite large doses of alcohol to several subjects, analyzed specimens of their blood at hourly intervals to find what proportion of alcohol it contained and how long the alcohol remained. He noted that some of the subjects showed signs of drunkenness when their blood contained about 1 part of alcohol to 1,000 parts of blood. The dose which produced this state in about one hour was well

over three ounces. It would correspond to the amount of alcohol in about 2½ quarts of 3.2 per cent beer.

From the results of this investigation and others the British Advisory Committee of the Liquor Control Board put forth as a general rule or standard that a proportion of from 1 part, to 1½ parts, of alcohol to 1,000 parts of blood could be taken as an indication of drunkenness.

The report of that Advisory Committee, a book entitled "Alcohol: Its Effect Upon the Human Organism," was presented to the United States Congress during its consideration of the present beer law. An introduction to the presentation by Prof. Yandall Henderson, of Yale University, argued that it would be impossible for a person to take enough 3.05 per cent beer (by weight) to produce in the blood the proportion that indicated drunkenness. Hence, beer of that strength could not be considered intoxicating.

There is, however, in this same British report an illuminating analysis of intoxication. It groups the symptoms under three quite definite, though overlapping, states or progressive stages.

The *first* stage is indicated by weakened judgment and self-control. Self-criticism, or self-awareness is blunted and this frees the emotional impulses to act without usual and proper restraint. An uninformed or careless observer would see nothing in this stage except good spirits and harmless vivacity. Precise tests, however, show otherwise.

The *second* stage of alcoholic intoxication as defined by the British report is denoted by the beginning of impairment of the senses. They show some disorder and unreliability. Movements become clumsy and not under complete control of the will. Emotions are less controlled than in the first stage and displays of anger or affection, of boasting, loud laughter for which there is no occasion follow quickly upon each other.

Even a careless observer would see here a change from normal and though he might maintain that he saw no harm in it, he could scarcely be blind to the danger of harm both to the drinker and others in the midst of machines of high power and speed.

The *third* stage of intoxication is the one generally recognized as drunkenness. In this the changes produced by the poisoning are plainly evident. But the danger in this stage is really less than in the preceding lighter stages precisely because the drunken-

ness has become so obvious. It would keep the drinker from entering a modern work shop, or driving a car on any properly supervised road. It is in the unrecognized stages that the danger lies, because, as some one has aptly put it, "the brain staggers before the legs."

The question, what amounts of alcohol, or what kind of alcoholic drink, will produce the drunkenness proportion of alcohol in the blood is therefore of less importance than the amounts of alcohol that have been found capable of producing the first and second stages of intoxication.

Several investigators have produced effects similar to these stages with smaller doses and weaker alcohol solutions than those used by the Bavarian experimenter (Schweisheimer, 1919). One of these investigators combined for the first time examinations of the blood in the same periods with the tests of the effects of alcohol on important functions of the nervous system.

This was Dr. Walter R. Miles working at the Carnegie Nutrition Laboratory in Boston. He used a weaker alcohol solution than the new 3.2% beer and he gave it in quart doses (1 liter, equal to 0.94636 of a quart) which the subjects took regularly within ten minutes. On one day he doubled the amount and the two quarts were taken within twenty minutes, showing that it is quite possible for a normal person to take enough of a 2.75% alcohol solution to produce the initial stages of intoxication.

Examinations of the blood every twenty minutes after such doses showed that the highest proportion was reached in from one and a half to two hours. The average at that point was 3.1 parts of alcohol to 10,000 parts of blood.

The tests applied between the intervals of blood examinations showed impairment of steadiness in standing, loss of speed in finger movement, in eye movement, in power of steady attention, in ability to guide a pointer, in accuracy of typewriting, and other functions of practical importance. The amount of loss varied with the demands of the test, but the result was always a loss.

Dr. Miles' conclusion was that there was no question about the toxic power of 2.75 per cent beer. Consequently 3.2 per cent beer, which is still stronger, must have still more intoxicating power.

Modern Science and Alcohol

By Earl L. Douglass

The most fundamental problem with which those interested in the liquor problem have to deal is the question of alcohol. What is alcohol? Is it a commodity that benefits humanity, or is it a commodity that hurts humanity? If it benefits humanity then everything done or said by those who would interfere with its manufacture and distribution is nonsense. If, on the other hand, it is harmful to humanity, then we should pay very thoughtful attention to what people say who want to curtail or perhaps abolish the traffic in alcohol.

There are many people who believe, or profess to believe, that alcohol is harmless. Scientists, of course, do not take this viewpoint; but there are thousands, especially among moderate drinkers who will tell you that there is no harm whatsoever in moderate drinking.

In order to arrive at anything like a satisfactory conclusion on a statement of that sort it is necessary to go back and review the scientific findings on alcohol during the past generation. It was believed until recent years that alcohol was a stimulant. It has been proven beyond the shadow of a doubt that alcohol is a depressant. For instance, there are two impulses that come from the brain and regulate the heart. One impulse makes the heart beat and the other impulse restrains the heart from beating itself to pieces. It is the second of these impulses that seem to be affected by alcohol. Alcohol tends to paralyze the brakes that nature has provided for the heart, and these brakes being more or less relaxed, the heart, after a drink of liquor, begins to beat faster. Until recent years people believed that this was because alcohol stimulated the heart. Now they know that it is because alcohol depresses and more or less paralyzes the area in the brain which keeps the heart from beating too fast.

As alcohol does to the heart, so it does to everything else; it

paralyzes and depresses. Above everything else, in this machine age it becomes dangerous because it depresses the brain to such an extent that it interferes with quick and accurate action. It takes $\frac{1}{5}$ of a second for the brain under normal conditions to send a message to the foot to put on the brake when one is driving an automobile. Scientists tell us that ordinarily one cocktail lengthens this to $\frac{2}{5}$ of a second, and an automobile going at 35 miles an hour will travel 20 feet in that extra $\frac{1}{5}$ of a second. In other words, after taking one cocktail the ordinary man is unable to stop his car until it has gone 20 feet farther than he would have been able to stop it had he not taken a drink. Regardless of what may be said otherwise about the drinking of liquor, this fact is unquestionably true, that alcohol produces a dangerously depressing effect upon those who handle machinery, and, even taken in the smallest quantities, greatly increases inaccuracy and mistakes in any kind of manipulation.

Alcohol is not a stimulant; it is a depressant.

The second thing scientists have found out about alcohol is, that alcohol is a habit-forming drug. Most important investigations have been carried on in recent years in this field and this important fact has been discovered, that alcohol affects the nervous system of about 40 per cent of our population to such an extent that it produces a profound change in the nervous system, and this in turn sets up a craving for alcohol. Probably you have often wondered why it is that, in the same family, one boy should be able to drink moderately while his brother, just as good a lad in other ways and perhaps even better, became a confirmed drunkard. Now scientists tell us that the reason is not because the moderate drinking boy has fine character and strong will power, while the immoderately drinking boy has poor character and weak will power. The difference in the two boys is not due to character or will power at all. The difference is due to the fact that the moderately drinking boy was fortunate enough to be born with a nervous system upon which alcohol does not make a profound change. Therefore he does not develop an unusual craving for alcohol. His brother, on the other hand, just as well disposed toward his fellows, good natured, honest and lovable, becomes a drunkard because he was unfortunate enough to have been born with a nervous system that is profoundly effected by alcohol.

Now the practical suggestion to be gained from this new bit of scientific knowledge is this: that people who believe that by serving liquor in the homes they can teach their children to drink moderately are making the most tragic mistake possible. Their children will respond according to the nature of their nervous systems. If they have the kind of nervous systems that alcohol does not particularly effect they will be moderate in their drinking. But if, on the other hand, they have the kind of nervous systems that alcohol does affect they will be immoderate in their drinking, and nothing that parental counsel or example can do will make any difference.

Total abstinence is really the only safeguard against the evil effects of alcohol. At least two out of five persons have the kind of nervous systems which alcohol soon overcomes to such an extent that addiction is established. Parents do not know whether their children, when exposed to the temptation of alcohol, will respond moderately or immoderately. Furthermore, home training or example has almost nothing to do with the matter. The issue depends almost entirely on the kind of nervous system the child was born with. Therefore, parents who in the face of this hazard serve liquor in their homes, and boast that they are going to teach their children to drink moderately, are taking at least a 40 per cent chance that the opportunities which they offer them to drink will result in wrecked lives. A parent takes a terrible chance if in any way or in any form he commends alcohol to his children. A habit forming drug is nothing for anyone to fool with, and especially nothing for children to fool with.

Now add to what has already been said the fact that 25 per cent of all the poverty and 50 per cent of all the crime in this country arose in the old days from liquor, and you can readily see that alcohol constitutes a social liability with which the country cannot afford to take any chances. The contention so often made that the evils of liquor arise from the methods by which it is dispensed—the conditions under which it is sold—rather than from the commodity itself is disproved and ridiculed by science. The reason why alcohol is dangerous is not because it is sold in the saloon or drunk on the premises or off the premises, or drunk by men sitting down at tables or standing up at a bar. All such statements are simply absurd when viewed in the light

of any reason at all, and are nothing but pure propaganda on the part of people who want to drink liquor or sell it. It would be ridiculous of course to say that liquor produces the same evil effects upon everyone. It does not. But science is every day showing that it does produce a more or less harmful effect upon everyone and upon a very substantial portion of our population it produces a very *harmful* effect. Therefore, not as a result of fanaticism but as the result of experience and scientific inquiry, an overwhelming majority of people who have studied this problem have arrived at the conclusion that a narcotic, habit-forming drug as dangerous as alcohol has no right to be sold as a beverage. The 18th Amendment is the legal expression of that belief. There is a widespread effort today to repeal that amendment. Let us not fool ourselves. If it is repealed, not only will the saloon come back, but conditions much worse than we ever had in the old days will return with the repeal of the amendment, and because of the fact that we now have about 28 million automobiles in this country, human life will be jeopardized as never before in its history.

Ponder these things before you vote on this proposition. That the enforcement of the 18th Amendment involves tremendous effort no one denies, but to take the step backwards that the repeal of the amendment would involve would place us in one of the most dangerous and devastating situations that this country has ever encountered in its history.

(Continued from page 11)

laws necessary, absolutely necessary, for the social control of a traffic that cannot be allowed to go uncontrolled, and end some eight or ten years hence, where it ended in 1920, in some from of Federal prohibition. As inevitably as the water at last finds its way back to the sea, we will find our way back to Federal prohibition. Where, therefore, is the wisdom in retracing our steps, when we know the social cost, including the cost to manhood and womanhood and childhood, is going to be so heavy? And that at a time when our social problems are going to tax the ingenuity and efficiency of manhood to the limit? Why not expend our energy on making effective now, what must some day be made effective: *Federal Prohibition?*

"THE TRUTH SHALL MAKE YOU FREE"

LEVEL ONE

MORAL WELFARE

The Meaning of the Christian Family
Clarence A. Spaulding Page 2

What Has Become of Respect for Law?
John Maxwell Adams Page 7

A Christian Answer to Radical Movements
R. Worth Frank Page 10

Liquor Control
George E. G. Catlin Page 17

International Activity of the Liquor Traffic
Robert Hercod Page 22

Current Films Page 30

December, 1933

MORAL WELFARE

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The Deluge

THE unbelievable has happened. The flag of our country once more floats over legalized alcoholic beverages. The brewers, distillers and wine producers have won a great victory over the forces of prohibition. If this defeat leads the forward looking people to look in Heaven to God in earnest prayer rather than to the politicians in Washington, much good will come from it. However, there is always, for the man who believes in God, a rainbow upon every cloud. There have ever been Gethsemanes, Calvaries, crosses, and dark tombs. There have also ever been glorious resurrections, heavenly ascensions and a progressive Kingdom of God. Humanity has wandered through many a wilderness and has emerged into promised lands. The things that can be shaken fall; the things that cannot be shaken stand. From a human point of view, Calvary represents the supreme triumph of evil but the cross has become the world's first emblem of triumph and honor. We have some fine words left, creation, regeneration, resurrection, justice, righteousness, faith, hope, and love, and God, and we have abiding the spiritualities that are represented by these symbols and are persuaded that no righteous cause is ever dead. By this action, a method has been thrown into the discard; a purpose has been elevated into a consuming passion.—J. A. S.

The Meaning of the Christian Family

By Clarence A. Spaulding, D.D.

River Forest Presbyterian Church

NO ONE questioned, until recently, the Family as the stabilizing force, the unit and nucleus of civilization. From the days of the Garden of Eden on through the monotonous record of the Chronicles, on down to even Mary Baker Glover Patterson Eddy's pathetic effort to find a "noble" coat of arms to enhance her dignity and prestige—the same theme has been sung: "the strength of the nation is in its homes"; "family life must not be jeopardized"; "the home is sacred"; "he who would destroy the home or family life is the arch-fiend of society" etc. "The Purification and Protection of the Home" to change the figure of speech, has been the trench from which the attack for every social advance has been made in the history of mankind.

In recent years, however, that trench has not only been abandoned by some, but violent efforts have been made to destroy it, all in the interest of what has been euphoniously called "The New Morality." A title which, as a witty observer has said "is true so far as 'new' is concerned but untrue so far as 'morality' is involved—there being no 'morality' in it."

The essence of The New Morality is sex-freedom. Men and women are not to be bound by the ties of marriage to sex-fidelity, nor for that matter are the unmarried to regard sexual inhibitions as binding. The latter are rather encouraged to experiment until the right mate is found; adultery thus becoming a virtue. Such "freedom" it is declared is in keeping with and in harmony with, the progress of modern science and civilization. Whatever stands in the way of the realization of this "freedom" must be removed. Since the great obstacle is the traditional Christian Marriage Ideal, therefore that Ideal must be destroyed. Hence the pertinency of the question involved in this paper for the present generation. "What is the meaning of the Christian Family?"

The conflict between these two ideals easily reduces itself to

lowest terms. Under "The New Morality" Sex-Freedom is the be-all and end-all of life, in the unbridled gratification of that impulse is to be found lifes' Summum Bonum.

The Christian Marriage Ideal, on the other hand, demands a discipline. The Cross can never be far from its center. As Count Keyserling reminds us in his "Book of Marriage," "Marriage as the solution of the problem of human happiness is misconceived from the start. The difficulties of life do not end but begin with marriage. Marriage means the taking of responsibilities, and the conscious taking of responsibilities upon oneself in life, means in the nature of things, the acceptance of suffering." So also Barry in "Christianity and the New World," "The Christian way of life is an Honour School—not merely guaranteeing a minimum standard, which is what all sound legislation aims at, but ambitious for the achievement of an optimum." All current talk, therefore of the Freudians and Russellites about the dangers of repressing instincts would be bound to result, if acted upon consistently, in making all civilized life impossible. The New Morality is but the thinly disguised voice of Barbarism.

In an article that deserves wide recognition on "The Discipline of Sex" Dr. Edwin Sapir of the University of Chicago says: "It is true that many primitive societies allow of erotic and marital arrangements that shock the sensibilities of the conservatives. *But what should be denied is that sex conduct is truly unregulated even in these societies.* A closer examination shows that the community has certain very definite ideas as to what is allowable and what is not—If we cannot sympathetically understand *their sex taboos,* why do we pretend to understand *their freedom from our sex taboos?* Obviously they are in no better case than ourselves.—It is simply not true that sex-freedom is the norm for primitive societies. It is, as a matter of fact, very much the exception, and the presence of sex-taboos, of institutionalized deferments of sexual gratification, and of all manner of sex ideals, so far from justifying us in wringing our hands at the perversity of mankind, might rationally be expected to lead to a psychological inquiry into the reason why human beings have so persistently gone out of their way to put obstacles in the way of the immediate satisfaction of the sex impulse. The 'enrichment of personality' by way of multiple 'experiences' proves to be little more than

a weary accumulation of poverties. These shibboleths are given the lie by the uneasy eyes of the bored adventurers who drawl them out.—*Their 'freedom' is but the homelessness of the outlaw.*"

Malinowski, another of the world famous anthropologists deals The New Morality a deadly blow when he declares "The beginning of culture implies the repression of instinct." Society is impossible and unthinkable at any level without the constructive voluntary repression of at least the more violent anti-social instincts. In "The Biological Basis of Family Life" Dr. H. S. Jennings eminent Biologist and Zoologist of Johns Hopkins gives this further testimony which should forever scuttle the claims of The New Morality to a scientific basis for their assault on the Christian Family "The monogamous family, with its life-long union of mates appears as the final term of a long evolutionary series," a theme that Kagawa of Japan has expanded in a stimulating chapter in his volume "Love the Law of Life."

Having pointed out in this fashion, the fundamental conflict between The New Morality and the Ideal of the Christian Family, let me hasten to add that in doing so, I am not prepared to argue that all is well with marriage as an institution, and that as Christians we should oppose any efforts to change the existing marriage laws or make them stricter than they are. The very popularity of The New Morality is ample proof that some wise provisions should be made for well known existing evils.

It must be apparent to any thoughtful person that all marriages are "not made in heaven" and that it takes more than a minister's word pronouncing the marriage service to join men and women in a permanent union well pleasing to God. Unquestionably there are those "whom God hath not joined together," to use an illuminating phrase from Dr. Joseph Fort Newton. "It needs no insight to see that there are cases where to continue the marriage relation is a deeper affront to morality and public order than any divorce could be. There are conditions of degeneracy, of infidelity, of malicious perversion of all that is holy in the marriage vows, killing not only love but respect—there are malignities of disposition, outrages against personality, mordant hostilities, and cruelties of behaviour far worse in their erosive and blighting destructiveness than any brutality of physical violence, or deflection from the fidelities of wedlock. Such marriages are a lie—

some way must be devised to heal these social cankers—at best, divorce is a piece of social surgery."

What we are concerned with in this article is the essential meaning of the Christian Family. We believe that meaning is plain. The Christian Family is where we can "achieve in little, all that society seeks to be." That is why in the history of the human race, the term "Home" has been coupled with "Heaven." That is why Jesus in his teaching stresses as fundamental "Fatherhood" and "Brotherhood" and outlines the Kingdom of God in "Family" terms.

When, therefore, a few years ago the Episcopal Commission on Marriage conducted an investigation, by means of a questionnaire to 800 ministers of every denomination, asking them to make a report on the number of divorces they had had in their various parishes and to state whether the principals were (1) both active in religious work (2) one principal active, the other passive (3) both principals inactive in religious work; it goes without saying that the number of divorces in the first class was negligible, while those in the second and third class practically dominated the field. The reason again is not difficult to discover; for when religion is stripped of all its mystery and reduced to lowest terms, it can be summed up in the one word "Unselfishness." Where families were ruled by the *Royal Law of Love* or Unselfishness, we find stability, harmony—where it was not, we find discord.

This "Love" as Christianity teaches it, is an achievement. It grows through mutual companionship, shared interests and common sacrifices into a union of personalities. People who despise and distrust love are usually skeptical about life as the testimony of those who have tasted of free-love reveals in the disillusionment and cynicism of the age.

What is needed under the circumstances, as one of our wise moral leaders has reminded us, "Is not more marriage laws upon our statute books or more binding words in the marriage ritual. We need a nobler concept of the marriage relationship in the minds of men and women. Before the altar is reached and the words are spoken, we need to have planted in the lives of lovers an intelligent and reverent understanding of the serious responsibilities of married life." For the success of the family does not depend on the Law. It depends on other things as the Hon. Mr.

Justice McCardie of England has said. "It depends upon mutual kindness, mutual courtesy, mutual forgiveness and mutual renunciation; and above all, on mutual regard of the moral obligation that marriage imposes upon both husband and wife."

No better definition of the Christian marriage ideal has ever been given than the definition adopted by the General Assembly of the Presbyterian Church at Pittsburgh in 1931. "Marriage is an institution ordained of God for the honor and happiness of mankind, in which one man and one woman enter into a bodily and spiritual union, pledging each to the other mutual love, honor, fidelity, forbearance and comradeship, such as should assure an unbroken continuance of their wedlock so long as both shall live. This is the Christian Ideal, the particular legislation or conventions by which it is supported are of secondary importance. Our confusion as to the meaning of the Christian Family is rooted primarily in our confusion about Christianity. Christianity is not 'a way of Life' it is 'The Way of life.'" The Christian Family then becomes, as we said before, the place where we "achieve in little, all that society seeks to be."

NOTE. For a further study of this question the writer suggests Chapter 8 "The Family" in F. R. Barry's "Christianity and the New World" Harpers $3. Chapter I and II in G. E. Newsom's "The New Morality" Scribners $1.75, a brilliant and blistering criticism of Bertrand Russell's "Marriage and Morals." Also Chapter I "A Summary of Facts" Chapter IV "The Evolution of Love" Chapter VI "What God Hath Not Joined"; Chapter XVII "The Biological Basis of Family Life"; Chapter XX "The New Marriage"; Chapter XXII "The Discipline of Sex" in "Twenty-four Views of Marriage" edited by the writer and published by Macmillan $2.50.

What Has Become of Respect for Law?

By John Maxwell Adams

IF YOU put twenty-two boys into an open field, on a brisk autumn day, with a football but without any commonly accepted rules for the use of that pigskin, the result will be—not a football game—but a riot.

The same is true of any group of human beings. Where there are no commonly accepted rules for social behavior life turns into chaos. So Judge Kavanaugh says ("The Criminal and His Allies"): "Try to imagine a land in which a man with the least conscience is best off; where women and children are mere spoils for the strongest; where the weaker are without right to life, honor, property or safety; where brute strength or savage cunning rules over everything except greater strength or deeper cunning; where the days are filled with struggle and the nights with horror." That would be a country without laws, or in which the laws were not respected by observance.

"The general aim of law is always the maintenance of a healthy and growing social structure." Without law there can be neither freedom nor security for the individual person. So it is not surprising that we find Moses urging the children of Israel to obey "the commandments of the Lord which I command thee this day—*for thy good.*"

With rhapsodic fervor, Abraham Lincoln exhorted his hearers to respect and obey the law: "Let every American, every lover of liberty, every well wisher to posterity, swear never to violate in the least particular the laws of the country and never to tolerate their violation by others. Let every man remember that to violate the law is to trample on the blood of his father and to tear the character of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in the schools, in seminaries, in colleges. Let it be preached from the pulpit, proclaimed in the legislative halls and enforced in the courts of justice, and, in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the

grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars."

Yet somehow these stirring words fail to stir *us*. They fall upon our ears with a hollow sound. We just don't rise to such heights of uncritical respect for Law.

What is the matter with us? What is the reason for the widespread indifference to law? The fact that we have violated a law sends no shivers down our spines. Our only question is, "Will it cost me something to get out of this?"

Apart from the tradition of lawlessness which seems to be characteristic of our American life, there are two rather obvious reasons for the widespread indifference to law in our country today. The first is that there are too many laws. On July 29, 1927, the American Law Institute announced that we had on our different statute books 1,900,000 laws. In 1926 our law-makers contributed 112,111 of that number. If they have continued at that pace, today we have 728,000 more laws which we are supposed to respect and obey. Arthur Train estimates that in the less than 150 years that have elapsed since the adoption of the Federal Constitution, the American laws "have exceeded in number and bulk the total of all laws enacted for the government of mankind since the time of Adam to the inauguration of Washington." It is no wonder that a few years ago Rev. K. B. Welles, while invoking the Divine blessing on the New York Assembly, took the occasion to pray for fewer laws. We can hardly be expected to respect, to say nothing of obey, such an impossible accumulation of regulations.

The second reason for our lack of respect for laws is that we have seen some of them made. There is a sense in which political democracy met its Waterloo on the day of the first radio broadcast of a national political convention. Who could respect the legal handiwork of those whose pettiness was so clearly revealed? One is reminded of the two citizens of a great American commonwealth who were discussing the problems of their state legislature. One commented, "I see that there are 763 bills up for consideration in this legislative session"; to which the other rejoined, "That will be tough on our representative—he can't count that high." We have seen, not only the incompetency of our lawmakers, but the active pressure of special interests, seeking laws for their own

private profit, regardless of the public good. So that today we have to admit that "many laws are not good laws. Some are unjust, some are oppressive, and some have behind them compelling motives of greed, trickery, self-aggrandizement, or dishonesty." In spite of the Supreme Court decision in the Macintosh case, to the effect that the voice of Congress must invariably be the voice of God for the loyal American citizen, most of us have our doubts. And those doubts are expressed in an increasing lack of respect for the laws of our state and nation.

Facing this situation, which is the inevitable result of the political trend for many years, what can we do about it? The first imperative need is for speedy action in improving the present rules of the game: simplifying what is to many lawyers as well as to all laymen the hopelessly confused jumble of conflicting laws, and removing the unjust privileges to special interests. There is little use in shouting about "law-enforcement" or "law-observance" in the ears of citizens who know or believe that many of the laws themselves are iniquitous. When we have demonstrated our serious purpose of improving the rules, then we can urge every loyal and intelligent citizen to play the game, for the time being, by the present rules (unless they clearly violate *moral* laws). If we do not observe the present rules, we shall have, not a friendly game, but a riot. If one man has a right to decide not to obey the liquor laws, his neighbor has a right to drive on the left side of the road or to take up housebreaking, for the same reason—because he wants to. It is the highest expediency to play the game strictly in accordance with the present rules, however unfair they may be to ourselves, until we can by orderly processes improve them.

But there is an experience which lifts us far above these considerations of expediency. It is the Christian experience that there is only one law in all life—the law of love. "Love is the fulfilling of the law." Jesus did not emphasize either respect for the law or obedience to the law. His life and message were of a righteousness that exceeded that of the scribes and Pharisees—a quality of positive goodwill that transcends the laws of men as the majestic Rockies tower above the ant-hills of the prairies. Something of its majesty was caught by the philosopher

(Continued on page 15)

A Christian Answer to Radical Movements

By R. Worth Frank

THE Christian answer to radical movements is that they are neither radical nor revolutionary enough. For the most part, they are temporary palliatives and not thorough-going remedies. They do not penetrate to the roots of the present malady and they propose superficial and not fundamental treatment. The sickness of man and society is viewed as a recurring indisposition and not as a critical major disease.

Contemporary radical movements concentrate attention and effort upon the structures of man's life, political and economic primarily, and see in their reconstruction the chief hope of a better and happier tomorrow. Some of these movements, were they able, would employ force to destroy the present structures and to impose their proposed new structures; others seek by persuasion and propaganda to induce the majority to adopt their patterns of industry and state. All of them expect to create a new earth by replacing old machinery with new. But if the ailment that afflicts mankind is of the spirit these external adjustments provide only transient relief and no permanent cure. The Christian insight is that man's fundamental sickness is of the soul, the spirit. A new heart, new motives and a true scale of values, these are the sole restoratives in so crucial an illness.

This insight is not a flight from reality nor a refusal to face hard facts. It is rather a sober reckoning with the deepest reality, an attempt to come to terms with the inescapable, the final and decisive facts, namely, that man has needs and desires, hungers and thirsts, which will discontent him even in the fairest political and economic utopia. Like Carlyle's shoeblack, every man has an Infinite in him which with all his cunning he cannot quite bury under the Finite. He "has a Soul quite other than his Stomach." Christianity seeks to regenerate and satisfy the soul of man. It is radical because it goes to the root of man's life, his spirit; it is revolutionary in that it demands and seeks to effect a thorough renewal and reorientation of that spirit.

Is Christianity, therefore, indifferent to these policies and programs for the reconstruction of the basic social arrangements of man, his political and economic structures, his class, national and racial relations? It must be shamefully and penitently confessed that ecclesiastical religion as one of the competing structures in man's cultural milieu has too frequently been a vested interest, absorbed in self-maintenance and self-furthering. In so far as the churches have been thus occupied, they have been salt that has lost its savor. The life of the Spirit has departed from them. But the genius of essential Christianity is not indifferent to anything human, least of all to those patterns of life that affect man's moral and spiritual well-being. Since the forms and policies, the attitudes and ideals of states and nations, classes and races, industry and commerce do stimulate and shape, release or restrict the spiritual life they are not matters of unconcern to Christianity or to Christians.

Man does not live by bread alone but he cannot live without it. Bodily health, economic security and play are, for the vast majority of men, elementary conditions necessary to the realization of the highest spiritual life. Only an uninformed or hoodwinked religion can deny or overlook these intractable facts. Likewise, fellowship with one's kind in constructive vocational and avocational pursuits is as essential as bread in the growth of personal and social life. And this life is cramped when not poisoned by class, national and racial prejudices and barriers. Furthermore, equality of opportunity to develop as persons or what is, more broadly, called justice is indispensable to the life of the spirit. The driving force of most revolutions in the past has been an outraged sense of justice. Finally, freedom, or access to the means of political and economic self-determination, of intellectual and aesthetic culture and of religious worship, are minimal requisites for the higher life of the spirit. Any social arrangements or structures, economic, political, racial, religious, or merely conventional which refuse or deny these minimal essentials to man are unchristian, for they are negative hindrances to and may become positive enemies of his spiritual life. Exceptional individuals may transcend a social order which does not provide these minimal essentials and live the spiritual life in spite of their absence. But Christianity aims at the abundant life for all and

not for the gifted alone. It cannot remain Christian and be indifferent to the conditions which underlie the spiritual life and growth of every man, woman and child.

Not indifference to but detachment from specific programs and social structures seems to be the distinguishing mark of essential Christianity. It maintains detachment in order to achieve perspective and to be critical of all of them. Fundamentally it regards the structures and forms of institutional life as secondary and instrumental to the spiritual life. It is too realistic and history-wise to believe that a recasting of structures and forms will of itself promote and enrich that life. It refuses to practice that self-deception which thinks improved means of life are either equivalent to or guarantees of improved ends of life. While it is alert to the influence of institutional structures upon the life of the spirit and watchful lest these forms and patterns become the masters and not the servants of man, its primary concern is the growth of the spirit which is deeper than all forms and which must ever transcend and remould them according to its needs. Hence Christianity is interested in a more radical and revolutionary change than contemporary radical movements. Its business is with the soul.

The fundamental change needed in man is a change of heart, a transmutation of motives. This is the necessary prelude to a more decent civilization. We cannot extract "golden conduct from leaden instincts" as Herbert Spencer wisely declared. A redistribution of the world's goods or a reallocation of political power will not of themselves make anyone less selfish or more benevolent. "Vanity may strut in rags, and humility be arrayed in purple and fine linen." This is not to sanction or to plead for acquiescence in the present distribution of wealth and power. Their equitable redistribution would doubtless reduce the present inequalities of opportunity to live the more abundant life, would probably release and nourish the deeper hungers of the weak and underprivileged in certain quarters, and might possibly thwart the selfish, exploitive powers of the mighty in certain other quarters. Rather is this a clear-eyed and, we believe, a clear-headed recognition that the central springs of man's higher life lie in his motives and aspirations, in his hopes, loves and admirations, and not in the external tools and arrangements he employs. The re-

generation of persons and society waits upon the regeneration of the inner drives of men. There is hope for the world only in a radical revolution which touches and transmutes the motives of men.

This is but half the truth, however. Motives are right and redemptive when directed toward right ends. We are saved not simply by love but by what we love, not by good will but by the ends which we will. For the Christian the supreme objects of love are God and one's fellow men. The Kingdom of God is another name for this inclusive goal of aspiration, hope and endeavor.

We are bidden to seek first this Kingdom of God. It matters greatly what men put first in their hearts. If the first button of one's coat is wrongly buttoned, said Bruno, all the rest will be out of place. What ideals and values men cherish and seek matters much; what ideals and values men seek first matters more. To put the right price on things is the mark of the wise man—and of the Christian. Now the Kingdom of God is the only adequate goal of men, first, because it includes all real values essential to man's well-being, and secondly, because it puts these values in their proper order. It comprehends all the genuine values in our utopias, whether Platonic or Marxian, and rejects the spurious. And it puts the love of God and the love of man first. These two loves are correlative aspects of that central good will and love which must permeate Christian life and conduct. The Kingdom of God is the true and final Kingdom of Values.

Christianity thus rejects the goals of most contemporary radical movements both because they are too fragmentary and because of their inversion of values. They mistake a part for the whole and they place the lesser value above the greater. Christianity, for example, does not deny that men must have bread and play in order to live; it does deny that men can live by bread and play alone and that bread and play belong first in the scale of values. Contemporary revolutionary movements, like their historical predecessors, see clearly one or two essential values which present institutions neglect or ignore; and like their predecessors they see them out of focus. Christianity is a revolutionary movement that sees the Kingdom of values in focus. It seeks to cleanse

(Continued on page 28)

Sales Leaflets Published by the Department of Moral Welfare

May be obtained from any of the Presbyterian Sales Agencies Listed Below

Presbyterian Program for Prohibition Education	$ .04	
Let There Be Light	.10	
Alcohol As Food	.02	single copy
	.50	a hundred
Alcohol—Its Influence on the Body and Mind	.04	
Record of the Presbyterian Church on Temperance and Prohibition	.04	
The Presbyterian Church and Prohibition	.04	
Temperance Program	.04	single copy
	2.00	a hundred
Alcohol and the Liquor Problem	.10	
The Presbyterian Church and World Peace	.06	
Beyond War	.10	
The Church and Race Relations	.04	
The Church and the Social Question	.04	
Ideals of Love and Marriage	.05	single copy
	4.00	a hundred
What Your Church Can Do in Social Service and Industrial Relations	.05	

A Timely Book

There has been a dearth of good literature upon the topic of the Christian Sabbath. Dr. R. H. Martin, Secretary of the National Reform Association, has written an excellent, interesting and instructive volume upon this topic. It is worthy of a place in the library and in the mind of every Christian thinker who wants to be well informed. The book is entitled "The Day" and is published by the National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

Free Leaflets to Be Secured by Writing to the Department of Moral Welfare

1130 Witherspoon Building, Philadelphia

No more than 5 copies of each pamphlet will be sent on any 1 order

Healthy, Happy Womanhood
The Wonderful Story of Life (for Girls)
The Wonderful Story of Life (for Boys)
Sex Education in the Home
Keeping Fit
Report of the Committee on Marriage, Divorce and Remarriage
The Problem of Sex Education in Schools
Temperance Education in American Public Schools
The Value of Law Observance
Social Trends—Prohibition Not Modification
Suggested Study Outline on the Problem of Liquor Control
Renunciation of War

What Has Become of Respect for Law?

(Continued from page 9)

Kant when he framed his universal categorical imperative: "Act as if the maxim of thine action were to become by thy will a universal law of nature; and so act as to treat humanity, whether in thine own person or in that of any other, in every case as an end withal, never as means only."

Loyalty to the Lordship of Jesus Christ and life in his spirit invariably bring clashes with the current imperfect system of human laws. In those cases it is clear that "We ought to obey God rather than men." But, for the most part, we find that the problem of respect for law is not a problem for the Christian. He finds in the spirit of love not only the fulfilling but the transcendence of all other law.

Errata—The word "heeded" should have been inserted after "if that warning had been timely" at the bottom of page 26 in the November issue.—J. A. S.

Suggested Leaflets to Be Obtained from Other Organizations

Spiritual Resources of the Social Worker *25 cents*	Com. on the Church and Social Service, 105 East 22d St., New York City.
A Bibliography on Young People's Relationships, Marriage and Family Life, *5 cents*	Com. on the Church and Social Service, Federal Council of Churches, 105 East 22d St., New York City.
The Human Price of Coal *20 cents*	Association Press, 347 Madison Ave., New York City.
Mr. Moderate Drinker's Story *10 cents*	New Jersey Temperance Society, 909 Broad St., Newark, N. J.
Alcohol and My Generation *10 cents*	Allied Forces, 419 Fourth Ave., New York City.
1933 Prohibition Facts *10 cents*	Prohibition Facts Service, 986 15th Ave. S. E., Minneapolis, Minn.
Peace How? (Posters)	World Peace Posters, Inc., 31 Union Square, New York City.
Study Outline based on "The Causes of War" *10 cents*	World Conference for International Peace Through Religion, 70 Fifth Ave., New York City.
Men Conquer Guns *20 cents*	Dept. of International Justice & Goodwill, Federal Council of Churches, 105 East 22d St., New York City.
Two-Minute Interview on Disarmament *Free—3 cents requested for postage*	Dept. of International Justice & Goodwill, Federal Council of Churches, 105 East 22d St., New York City.

Liquor Control

By George E. G. Catlin

IN SWEDEN, which had a reputation for inebriety by no means enviable, coupled with an absence of any adequate licensing control of the sale of spirits and home distillation in the years preceding 1855, as long ago as 1865 the Gothenburg system was introduced, which was to win the admiration of Mr. Joseph Chamberlain. This system of disinterested management, started in the great port of Gothenburg and then accepted elsewhere, was based upon the principle of eliminating private profit in the sale of spirits, especially brännvin or potato whisky, the national drink. This sale was, in almost all cases, placed in the hands of public companies (Bolags) entrusted by municipalities with a limited monopoly. The shareholders of these companies only received a fixed dividend, the balance being utilized for public purposes. The companies were co-ordinated by a Royal Board of Control.

The system effected great improvements, including, in many cases, the substitution of the popular restaurant type of licensed house for the dram-shop. Hot food, at moderate prices, was served and spirits were only obtainable with meals. The mortality, however, from alcoholism and the percentage of crimes of violence still remained abnormally high. Moreover, the Bolags did not control beer or wines and imported spirits, for which last a taste sprang up after the institution of the new system. Municipalities, also, were not guiltless, until it was found requisite to introduce restrictions, of encouraging the sale of spirits for the sake of the surplus profits.

In 1909 the manufacture and sale of all intoxicants was prohibited for six weeks as a governmental measure in coping with the general strike of that year. The success of these prohibitive methods was striking and a voluntary plebiscite taken at this time, giving a 1,884,000 (or more than half of the electorate entitled to vote) to 17,000 vote in favour of Prohibition, showed the effects of enthusiasm for the recent policy. The Riksdag, however, took no action to give effect to this declaration of opinion—partly owing to the activities of a young Swedish physician, Dr.

Bratt, one of the members of a committee of inquiry, appointed in 1911.

Dr. Bratt subsequently organized, in 1913, a new company for the sale of spirits in Stockholm which was chartered by the Stockholm City Council and given monopoly powers. A further Stockholm chartered company later proceeded to acquire control over the distillers and distributors. On January 1st, 1919, this system was made by law obligatory over the whole of Sweden. In 1922 a further attempt was made, unsuccessfully, to introduce Prohibition into Sweden. The "wet" majority was in a ratio of approximately 51:49. A majority of the country districts voted for Prohibition and the greatest majority against (87 per cent.) was in the metropolitan city. It is interesting to note, however, that more women voted for the experiment of Prohibition in the towns (57.3 of the women electorate), where the evils of drunkenness are presumably more pronounced, than in the country (53.5 per cent.). The number of women, however, voting against Prohibition (especially in the largest towns) is noteworthy.

The liquor business under the Bratt system rests in the hands of a central trade organization, the "Aktiebolaget Vin och Spritcentralen," (of which the Chairman and the Controlling Director are appointed by the government, which also holds a majority of votes). Final jurisdiction under the law in matters of policy and co-ordination rests with the newly established Royal Board of Control. The central company is limited to a dividend of 5½ per cent. It handles the manufacture, importation and wholesale distribution of spirits and wines. Operating under it are 122 "System-Bolags," limited to a dividend of 5 per cent. on actual investment, handling the retail distribution. The Municipality is the licensing authority and may impose special conditions of sale. Spirits by the bottle are sold for off-consumption only at the companies' stores. For on-consumption spirits are only sold with a meal in a licensed restaurant.

Beer over 3.2 per cent. alcohol by weight is prohibited; upon that under 1.8 per cent. there is no substantial restriction. The intermediate class of beer can be sold, by a law of 1917, without restriction on quantity, in licensed houses and restaurants by the glass or in stores and under a grocer's license by the bottle, subject to the restrictions of local option authorized by the laws of

1855 and 1919. Despite the advantages, both from the point of view of administration and of transfer of consumption to the lighter liquor, there is no State control of beer. This is largely due to the political strength of the private brewers.

The licit wine and spirits profits of privately owned restaurants licensed by the Monopoly are limited and, hence, excess sales bring no financial advantage to the management. These restaurants are open under the general law for the sale of liquor with meals until 10 P.M. Restaurants are, however, graded by the local government according to the class of business done, prices charged, etc., and extensions of hours are granted to first-class restaurants up to 1 A.M., with restrictions on sale to new customers after midnight. On the other hand, third-class restaurants with on-sale of spirits are limited, as a maximum, to ten hours and sometimes to five hours. Beer-shops may, however, in some places be open for nineteen hours. This discrimination is justified in Sweden on the ground that it is open to anyone who chooses to pay the prices to go into first-class restaurants and, hence, that there is no more class distinction involved under this method than under a taxative system.

In restaurants spirits and heavy wines can only be served with meals. The sound principle is adopted of defining a meal in terms of its cost. This, however, is not extended to allowing increased quantities of liquor in a ratio to food cost. Before 3 P.M. only three-eighths of a glass (7½ centilitres) can be sold, and after 3 P.M. twice that amount to men only. Heavy wines also are restricted. Prohibitionists have supported this sexual discrimination both on grounds of physiological tolerance and because drinking among women in Sweden has, until recently, been growing. Women, in 1920, took out about 7 per cent. of the permit-books issued and now take out 10.1 per cent. Nevertheless, women never appear to have been responsible for more than a trifle of the male average of convictions for drunkenness (1913, 6.2 women against 100.5 men per 10,000; 1926, 2.1 against 49, for Sweden).

Out of 2,417 licensing districts in Sweden, it should be noted that all but 193 are "dry"; in another hundred wines and spirits cannot be sold. There is, however, no prohibition of the importation of liquor into "dry" areas. The prices, moreover, of the companies' liquors are low, as are liquor prices in Canada—a

policy pursued in order to drive illicit dealers out of business.

The most characteristic feature of the Bratt system, besides disinterested management, is the use of the permit-book (*motbok*) for off-sales of heavy wines (over 14 per cent. alcohol) and spirits. The applicant has to state how much entertaining he does, what are his requirements, the amount of his taxes, and whether he has received public relief. The details are checked by the local authorities. Wine is not subject to limitation of quantity, unless the purchases are excessive, in which case the matter is reported. Spirits, however, can only be obtained to a maximum of four litres a month (seven pints) on presentation of the permit-book. It may, however, be obtained by the glass in restaurants. The permit can only be used at one store and complete records of purchases are kept at the companies' offices. The persistent drinker is, therefore, compelled either to live on other people's rations or to wander from one restaurant to another drinking—with meals—glasses of spirits. Home "soaking" is thus restricted in a country where less than a tenth of the spirit drinking takes place on licensed premises. The off-sale permit can be cancelled on complaint of a near relative or other interested person.

The administrative advantages of the permit system, compared with that of the black-list, are obvious. The gravest objection would appear to be that made by members of the temperance movement who contend that the governmental authorization, under the Bratt system, of a maximum in spirits—a very generous maximum—encourages the belief among erstwhile abstainers or temperate drinkers that there can be nothing imprudent in drinking, so long as it is within the limits authorized by the government. Hence it is stated that drinking among young people has actually increased under the Bratt system—from 20.7 per cent. of convictions of persons under 25 in 1924 to 25.7 per cent. in 1929. This, however, seems to be especially true in country districts where there is no spirit bolag. In such a system, although it may by no means preclude the possibility of evasion and may be needlessly elaborate, there is no more serious infringement upon the liberty of the individual than in procuring an automobile license.

The same, unfortunately, cannot be said of further elaborations which have been given to the Bratt system and which are attempts to give practical application to the principle that drinking which

may be harmless to one person may be physically and morally injurious to another. At present, in Stockholm, every man of thirty years of age, married, who has paid his taxes, is not in receipt of poor relief and whose reputability and sobriety is not challenged, can claim his four litres of spirits. In some smaller cities the amount which the applicant can afford to expend is taken into consideration, and, in one case, no permit to buy spirits is issued to anyone under the age of 29 years. The liquor allowance, in short, is for a household. Thirty per cent. of the permit holders can only purchase two litres of spirits or under. The man who spends in excess of his income or of the dictates of sobriety is first cautioned. If this warning is inadequate the permit-book may be given, by the company's officials or the Temperance Board, only to the wife. In the last resort, it is cancelled, as it also is if the owner permits his allocation to be used illicitly for the convenience of others. Bachelors, women and persons under twenty-five or who are living in their parents' household and cannot claim to be under special obligations of hospitality are only allowed amounts varying from three litres a month to one litre four times a year. Those under age are not allowed permit-books. The common points between these regulations and those of the more recent Ontario system are apparent.

Further, by a subsequent addition to the Bratt system, those who consume to excess are liable to be reported to the City or Parish Temperance Board or, where this does not exist, to the Guardians of the Poor, for admonition. In the last resort, the social committee of the county administration can commit them to an inebriate home. This corrective has frequently been urged by the Trade, but in Sweden it has been carried to unexpected lengths. The Temperance Boards work unevenly in different parts of the country, largely owing to the expense of confining inebriates, but in Stockholm the Board, appointed by the municipality, is a very active body indeed, dealing, in 1929, with 1,378 cases. It also deals with special restaurant licenses, beer cafés and chauffeurs' licenses. It has power to receive complaints from members of the offender's family, relatives, pastor, employer and others either dependent upon or responsible in any way for him.

(Continued on page 29)

International Activity of the Liquor Traffic

By R. Hercod

MANY factors have contributed to the undoubted reaction in favour of the liquor trade which can be observed in so many countries, the most important being probably the economic crisis which has rendered the revenue derived from the taxation of alcoholic beverages more valuable than ever before. But the systematic propaganda of the liquor trade organizations is certainly doing much to bring about a change of opinion with regard to drinking even in countries which were considered to be overwhelmingly dry.

That brewers, distillers and wine-growers should use every means at their disposal to increase the consumption of alcoholic beverages is quite natural, since their own material well-being depends on this consumption. On the other hand, their efforts in this direction are in direct opposition to the public interest for it must be admitted that the lower the alcohol consumption the better will be the physical, economic and moral health of the community.

Liquor trade organizations are at work both on national and international lines. Here we shall deal only with the international part of the subject.

In every country those engaged in the liquor traffic feel themselves to be linked together by strong bonds of solidarity. They know that the introduction of rigorous measures against alcohol in one country is a danger for the whole trade, for other countries may be led to follow the example. Since the introduction of prohibition in America this sense of solidarity has grown still stronger in liquor traffic circles. In 1919 a general panic reigned among them, for it was feared that in a few years the American prohibition wave would overwhelm the whole world, and everywhere they organized their forces to resist such a calamity.

Very soon after the world war an International Wine and Spirits Committee was created which, being of French origin,

worked in close connection with the Committee for the export of French wines. It was thought advisable to organize the international work of the liquor trade on a firmer basis and in October 1921 an *International League against prohibitions* was founded at Lausanne, Switzerland. This city being already the seat of the International Bureau against alcoholism the new League was a direct challenge on the part of the liquor trade to the temperance forces.

At the outset however, the International League against prohibitions carefully concealed the fact that it was made up of liquor trade people fighting for their daily bread. It was represented as a public minded disinterested association fighting against prohibition in the interests of public morals, but desirous at the same time of combating the evils of alcoholism . . . in a reasonable manner. But when it was made clear by the resolutions voted at its annual congresses that it was strongly opposed to any measures whatever tending to reduce the consumption of alcoholic beverages, it was difficult to understand what it meant by a "reasonable fight" against alcoholism. Finally they dropped the mask altogether and openly avowed their true character as representatives of the liquor trade. Two years ago, at their congress in Paris they issued a printed declaration, proclaiming to the world that they would combat all measures which might diminish the consumption of liquor and prejudice their interests. This at least was honest and we prefer to know with whom we have to deal.

What form does the activity of the League against prohibitions take? Much of it escapes our notice, we can only reply on what is allowed to filter through at their annual Congresses which since 1921 have been held in various great European cities.— It has been proposed to hold one of these Congresses in New York so it is probable that this honour is reserved for the United States in the near future, when the representatives of the liquor traffic will be eager to resume their commercial relations with America.

The programme of the League congresses does not vary much. An honorary committee is formed on which figure the names of many leading and honourable citizens who very likely are hardly aware that they are making common cause with brewers and distillers. After the usual reports on the activity of the

League, which are generally discussed behind closed doors, one or two lectures are given by eminent professors who are ready to bend the knee before alcohol. The proceedings close with a great banquet at which a Cabinet Minister presides and toasts are drunk in the choicest wines of the world.

The League attaches special inportance to its work in the press. How this work is accomplished we do not exactly know. It may fairly be supposed that it had something or much to do with the campaign against American prohibition when the whole world press was flooded with reports on the subject, and we know from certain cases that, if not the League itself, at any rate the national organizations which are working in common with it, found means to induce the press to accept willingly any notices unfavourable to prohibition while it refused hospitality to the communications of the temperance forces.

Being an international body the League against prohibition was naturally anxious to bring its influence to bear on the great international institutions at Geneva. When a few years ago six governments requested the Assembly of the League of Nations to concern itself with the problem of alcoholism and to investigate the effects of the use and abuse of alcoholic beverages, the League against prohibition immediately intervened and induced the French government to oppose the proposal. According to Baron de Luze, at that time president of the League, this intervention was sufficient to kill the dangerous initiative of the 6 governments. This affirmation may be a little exaggerated but it is a fact that the League against prohibition can rely on the support of several powerful governments, France at their head, so that its efforts acquire an increased importance.

When the International Labour Office at Geneva discussed the measures to be taken for the welfare of seamen while on shore, and quite especially what could be done to suppress or control the public houses in seaport towns, the League at once took alarm and had recourse once more to the intervention of France to prevent the carrying out of such measures. The same thing occurred when the International League for the protection of native races decided to investigate the question of alcoholism in African colonies and requested the colonial powers to adopt some quite mild restrictive measures.

More important than the International League against prohibition, because it is a definitely official body, is the *International Wine Office* which has its seat in Paris. After some attempts on the part of the wine trade to organize its propaganda on private lines it was realized that it would carry much greater weight if officially supported by the governments and, on the initiative of France, an international convention was drawn up creating an International Wine Office to which 13 governments, among them all the chief wine-growing countries in the world, have given their adhesion. The administrative council of the Office meets every 6 months in Paris. Besides other propaganda material it publishes a monthly bulletin and a year book, and its crowning effort up to the present time was the organizing in the spring of 1932 in Paris of an official International Wine Conference attended by the representatives of over 20 countries, which established what they called the Magna Charta of Wine.

The main purpose of the Wine Office is *to push the consumption of wine throughout the world.* Its adherents declare that by so doing they serve the interests of public health, for the exploded theory that wine drinkers will not be spirits drinkers and that wine is a hygenic beverage which does not give rise to alcoholism, is still a dogma for them.

Naturally the Wine Office opposes prohibition and it contributed so far as was in its power to the defeat of prohibition in Finland and in the United States. While we do not believe that it actually subsidized the anti-prohibitionist organizations in these countries it endeavored through the press to influence public opinion. It was stated in their reports that they were on excellent terms with some influential daily papers in the United States and they have helped in the publication of works against prohibition, notably one by a French professor at an American university, M. Cambiaire, "The Black Horse of the Apocalypse" which is one of the most absurd productions on the subject that the writer of this article has ever read. The Wine Office also opposes high taxation of wine which it considers to be prohibition in disguise and it has accepted a proposal to organize the commercial boycotting of those countries which by high duties render the sale of wine more difficult.

The Wine Office relies specially on education for the realiza-

tion of its aims: education of the general public to induce them to drink more wine and education on the virtues of wine in the schools. As regards the general public every available means is to be employed to induce them to increase their consumption: the radio, the cinema, striking posters, as well as the press are enlisted in this sacred cause. One of the methods which most unpleasantly impresses the traveler who does not himself drink wine is the pressure exerted on hotels so that they shall include wine in the price of meals; thus if one is not compelled to drink wine at least one has to pay for it. In Spain this is already the law of the country for certain categories of restaurants, and in France the hotels are being urged voluntarily to adopt the same practice. For those who will not go so far special menu cards are provided on which are printed remarks in praise of wine and scoffing at abstainers. The author of these lines was disagreeably surprised to learn from a menu card in a French hotel where he was dining a few weeks ago that all evil-doers are water drinkers which may also be taken to mean that all water-drinkers are evil-doers! Along the main roads of France huge posters are erected bearing inscriptions which inform the motorist "that a meal without wine is like a day without sunshine."

But the directors of the Wine Office publicity campaign set their hopes chiefly on the younger generation. They must be taught the virtues of wine from their earliest years so that they may surpass their elders in their appreciation of the divine beverage. After much deliberation the Wine Office opened a competition for the compilation of a booklet on wine to be widely distributed in schools and serve as the foundation of a thorough education of the young on this subject. For, as a French delegate said at the International Wine Conference of 1932 "young people must acquire the habit of wine-drinking."

I wish to be quite fair so I must add that the Wine Office itself deprecates the use of wine by very young children. But according to its doctrines from the age of 10 to 11 years all children *must* be given wine with their meals!

One bright point should be noted in the activity of the Wine Office. It associates itself also with the campaign for the increased consumption of fresh grapes and grape juice, and has created in different parts of France and other countries

"stations uvales," namely health resorts for the grape cure.

The Wine Office is now launching on a new enterprise to induce the Moslem countries to forsake the precepts of the Koran forbidding wine drinking and to admit the moderate consumption. It is to be hoped that the traditional tenacity of the Moslem peoples and their unwillingness to adopt new fashions will be proof against the arguments of the wine trade even though backed by powerful governments.

A recent undertaking of the Wine Office was its endeavor to make the ill fated world economic conference in London take up the defense of the wine trade. A wine committee was constituted at the Conference, the Director of the Wine Office himself being rapporteur and a French Minister, the president. This committee invited all countries to associate themselves with a world campaign in favor of an increased consumption of wine. When the matter came before one of the Commissions of the Conference, however, it did not meet with an enthusiastic reception. Delegates from Egypt, India, Sweden, Denmark—we regret that the United States remained silent—protested against the idea of committing every country to such a campaign and all it was possible to obtain from them and from the majority of the Commission was an expression of the interest with which they noted that some wine growing countries would institute a campaign to increase the consumption of wine. On the other hand the whole Commission agreed with a recommendation of a wider consumption of grapes.

What is happening now in the United States shows that the international forces of the liquor traffic may be satisfied with the result of their work so far. But it would be a great mistake to believe that, even if prohibition is abrogated in the United States as it has been in Finland, they will relax their efforts. On the contrary they intend to intensify them and will not be satisfied until alcoholic beverages have been freed from all troublesome legislative restrictions and the educational propaganda of the temperance workers has been reduced to silence.

Those who are persuaded that the highest interests of mankind in general and of each nation in particular demand that a strong resistance be opposed to the liquor offensive, must take up the

(Continued on page 31)

A Christian Answer to Radical Movements

(Continued from page 13)

both the vision and the heart of men in order that they may see, love and seek first things first.

Christianity proceeds by another method than that of other radical movements. They would cleanse the outside of the cup; it seeks to renew the inner life of men thereby enabling them to share in the life of God. They would employ political and legislative means to reform existing but inadequate institutions and to render them adequately instrumental to human weal. They look to moral suasion, education, legislative exactment, in some areas even to the seizure and use of political and military power, in order to modify the undesirable structures. Christianity looks to the moral and spiritual regeneration of men as the one fundamental method of transforming the present order. It surely cannot remain Christian and employ military power to achieve its ends. Ballots and laws may register the convictions and purposes of regenerated men; they are not the primary means of regenerating men or of achieving a Christian social order. Persuasion and education may assist in making men receptive to the influence of God. In the last analysis, however, the moral and spiritual regeneration of men and society is the work of God in the hearts of those men who earnestly covet such regeneration.

Is this Divine fatalism? Does this mean that men must passively await the coming of the Kingdom of God by an act of God? I think not. It does mean that without the sustaining love and grace of God the Kingdom will not come. But all earnest seekers after that Kingdom help to make its realization possible and to bring it nearer. We are co-workers with God in the fulfilment of His purpose. The steady increase of really Christian persons means steady progress toward the planetary realization of that Kingdom.

Thus in the motives appealed to, in the goals sought, and the methods employed, Christianity differs from the modern radical movements. It is more radical and revolutionary than they. If the churches which regard themselves as the custodians of Christianity do not perceive this, they have not grasped essential Christianity. They may survive for a time since institutions are

tenacious of life and often outlive their usefulness. But they will not be Christian.

Some one may ask whether Christianity as thus conceived will save the world. The answer depends on the world. Certainly Christianity will not save the world if the world does not want that kind of salvation. A spiritual salvation cannot be imposed upon men, cannot be legislated into the life of the world and cannot conquer men by force. It must be freely sought and freely cherished. No one can be coerced into being a Christian. But if, and when the world does earnestly seek first the Kingdom of God and its righteousness, there is no good reason to doubt that God will fulfil the desire of men's hearts. Do we know of any who have sought after the Kingdom of God as diligently as other men seek after wealth and honor, and have come away empty-handed?

Liquor Control

(Continued from page 21)

The Board can take action if a man, owing to drunkenness, is a danger to the life and personal safety of himself or others; causes his wife, children or dependants, to be in need or suffer from open negligence, which includes immoral sexual conduct due to lack of home care; or is himself thus dependent, or his family is dependent, upon poor relief. The law is frequently effective by its mere existence in terrorem: the police court is considered an easy alternative to the Temperance Board. Details are taken, which are liable subsequently to be consulted by other official bodies, of the offender's family history, education, economic status, moral condition of the household, style of dwelling, criminal record and so forth. If he declines to appear he can be fined and, as a last resource, fetched by the police. His medical examination can be ordered and, as above explained, he can be committed to an inebriate home. At the present time about three hundred persons are so confined but, granted adequate funds, this number, it is stated, could probably be multiplied not far short of tenfold. It should be added that cases of homicidal mania due to liquor appear to be not infrequent in Sweden. Despite the fact that drunkenness is, in Sweden, a ground for divorce,

(Continued on page 31)

Current Films

The estimates of films here reproduced are obtained from the National Film Estimate Service. We shall appreciate the comments of our readers as to the value of these previews. This service is offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Moral Welfare. Films approved for any one of the three groups are included. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bitter Sweet (English production) (U.A.) Noel Coward's wistful, graceful, old-fashioned romance of English heroine who revolts from marriage with parents' choice, elopes with musician-hero, suffers trials and poverty with him in Vienna—and his death brings bitter ending. Much charm in spite of inadequate acting and direction.
For A: **Notable of kind** For Y: **Good** For C: Little interest

Bombshell (Jean Harlow, Lee Tracy) (MGM) Fast, hilarious, highly sophisticated farce, satirizing life of movie star of slight mentality. Her frantic press-agent aims to make "Lola" synonym for glamour and seductiveness, and then marries her himself despite rivals. "Snappy" dialog, clever acting, amusing situations.
For A: Good of kind For Y: Doubtful For C: No

Broadway to Hollywood (Alice Brady, Frank Morgan) (MGM) Well-acted, convincing picture of stage-life in best vaudeville traditions, as lived by "the Hacketts"—father, mother, son, grandson—with the sentiment, joys and sorrows, struggles and triumphs. Young wife's suicide and its causes quite unpleasant.
For A: **Good** For Y: Probably good For C: Good unless too mature

By Appointment Only (Lew Cody) (Invincible) Sentimental Cinderella theme seriously done. Famous heart-specialist prefers charity patients to rich ones despite ambitious fiancee. His adopted daughter complicates things but logical ending is attained. Quite human and charming, but slow tempo and much dialog.
For A: **Good** For Y: **Good** For C: Fair

Charlie Chan's Greatest Case (Warner Oland) (Fox) Better than average murder mystery with Oland as the engaging Chinese detective of many adages. Dark murders in Hawaii cast suspicion on many, until Chan's cleverness pieces together evidence and reveals the criminal. Chief fault, too complex a plot.
For A: **Good** For Y: **Good** For C: Fair

Damaged Lives (Weldon Pictures produced for A.S.H.A.) Effective dramatic presentation of social disease problem, sponsored by American Social Hygiene Association. Delicate theme handled with skill. Well produced, acted and staged. Human and appealing story dealing with lives of two cultured young people.
For A: Worth seeing For Y: Probably good For C: Beyond them

Ever in My Heart (Barbara Stanwyck, Otto Kruger) (Warner) Bitter racial hatred at outbreak of war cruelly affects loyal German-American citizen and fine American wife. Crushed, defeated, he turns German spy, meets wife serving in canteen who bravely meets situation. Poignant drama, finely acted and produced, but psychology debatable.
For A: **Fine of kind** For Y: Very mature For C: Too mature

Invisible Man, The (Claude Rains) (Universal) Super-thriller on preposterous but rather original theme of scientist who learns to make himself invisible and works terror and destruction till killed. Gruesome, morbid, tense, well played by whole cast, and with exceedingly clever trick photography to produce invisibility.
For A: **Notable of kind** For Y: Exciting For C: Too strong

Kennel Murder Case, The (William Powell, Mary Astor) (Warner) The Van Dine detective character smoothly played by Powell as Philo Vance has two crimes to solve in this absorbing murder mystery. Natural acting and clever

plot not too involved, differing somewhat from original story. Suspense well maintained.
For A: Good of kind For Y: **Good** For C: Perhaps

Quatorze Juillet (Foreign cast) (Rene Clair, director) French dialogue film with slender plot, dealing with joys and sorrows of life in Bohemian quarter of Paris. Keen wit and clever, inspired direction holds interest to the end. Particularly interesting to students of drama and the screen.
For A: Good of kind For Y: Perhaps For C: No

S. O. S. Iceberg (Rod LaRocque and foreign cast) (Universal) Grim, vivid, somewhat depressing story of Arctic exploration, with some incredible heroics and strained probability. But notable for its extraordinary photography of frozen Greenland waste, life there, and with thrilling shots of icebergs from birth to breakup.
For A: **Fine of kind** For Y: **Very good** For C: **Probably good**

Stage Mother (Alice Brady) (MGM) Devoted stage-mother, insisting on daughter's career, nearly wrecks her happiness. Brady interesting but unsympathetic as uncultured mother crashing through harsh opposition. Appealing at times but story moves slowly and has one objectionable situation.
For A: Good of kind For Y: Doubtful For C: No

Tarzan the Fearless (Buster Crabbe) (Principal) First 4 episodes of above-average serial of Tarzan's jungle encounter with heroine seeking lost father, both of whom he rescues often. Some good photography, variety of action, much of Crabbe's physique, but mediocre acting and plot very long drawn out.
For A: Depends on taste For Y: **Good** For C: **Good but exciting**

Way to Love, The (Maurice Chevalier) (Paramount) Chevalier again at his best in mood of "Innocents of Paris." Projects his finest qualities in fascinating array, as Francois the singing yet serious lad with the one burning ambition to become a guide to Paris. Ann Dvorak seconds him most charmingly.
For A: **Delightful** For Y: **Entertaining** For C: Mostly good

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International Activity of the Liquor Traffic

(Continued from page 27)

challenge and resume the fight with greater ardor than ever. There must be closer union between the temperance forces, both national and international. When the interests of social and moral welfare are opposed to the purely mercantile interests of the liquor trade the victory will surely be gained by those who are fighting for the right.

Liquor Control

(Continued from page 29)

the Temperance Boards do not appear to view with approval the combination of the police court and the divorce court as an adequate way of coping with the consequences of intemperance.

Reprinted with permission from "Liquor Control" by George E. G. Catlin. Henry Holt and Company, New York, 1931, $1.50. A final section of the above work will be reprinted in a forthcoming issue of Moral Welfare.

Calendar Copy for December

December 3

"The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath Day by the officers and men in the military and Naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine will demand that Sunday labor in the Army and Navy be reduced to the measure of strict necessity."—Lincoln's Sunday Order.

December 10

"There is no grander sight than a man seizing a great truth, standing by it, and if need be dying for it, that succeeding generations might march over a new highway to a larger life."—John B. Gough.

December 17

Since return of beer, April 6, increase in deaths from alcoholism in Boston to June 30 have risen eight per cent over same period of last year. Arrests for drunkenness in April increased eleven per cent over April, 1932. There was a decrease December 1 to March 31, of 295, then an increase in April, 855.—Clip Sheet.

December 24

Harrison's Reports, a film estimate service for exhibitors, claims that 73¾ per cent of the films shown from January to May of this year were unfit for the entire family to see.

December 31

"The man who opposes prohibition and says in the next breath that he could never tolerate the return of the saloon, either is practicing deception or he does not know that as surely as night follows day, the fall of prohibition means the reenthronement of the saloon."—Josephus Daniels.

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MORAL WELFARE

The Hidden Enemy
Harmon B. Stephens Page 2

Patriotism and Piety
J. A. Stevenson Page 6

Patriotism, Liquor
Wm. Thomson Hanzsche Page 10

Peace and Patriotism
A. P. Higley Page 16

Drug Addiction
James M. Hobson Page 22

February, 1934

MORAL WELFARE

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Admiration or Imitation?

DURING the month of February, the names of Washington and Lincoln will be on our lips; their pictures will be upon the screen and their messages will be in the public press. There can be no possible objection to this. Anything that reminds us of these illustrious citizens will inevitably result in some blessing. However, we must remind ourselves of the words of the great Teacher who spoke of those who said, "Lord, Lord" but did not the things that he commanded them and of those who cry "Peace, Peace" when there is no peace. That is to remind us that human nature is such that we are ever in danger of retaining forms and words when the spiritual realities have departed. We are in danger of admiring Washington and Lincoln while we tragically fail to follow them. Washington was driven across New Jersey into the cold and want of Valley Forge but he was willing to suffer deprivation for the sake of the welfare of his country. Lincoln was driven to his knees by the power of the enemy and the vindictive criticism of those who should have given him support, but he looked to God and gave his best to the end that his country might in reality be the land of the free. God be praised that we find it in our hearts to praise them; God forbid that we shall fail to follow in their steps.—J. A. S.

The Hidden Enemy

HARMON B. STEPHENS
University of Tennessee

THE Stars and Stripes were billowing in front of a sturdy brick building as I entered to address a mothers' club. The principal expressed pride in a new picture of George Washington and one of Abraham Lincoln, hung on either side of the auditorium, symbolical of a certain American idealism. Each teacher in this building plays some part in attempting to perpetuate that idealism. The mothers feel very happy and comfortable about it. The children, swarming through the halls after their day's work, find it rather abstract. They have not yet developed that social consciousness which makes possible a vivid comprehension of national ideals.

However, while passing billboards on their way home, picking up illustrated leaflets on their doorsteps, hunting for the "funnies" in the family newspaper or perhaps pausing in the lobby of the neighborhood "movie" house, these children will become vividly aware of the current cinema offerings. These motion picture films are not abstract; the extent to which they have brought the experiences of life to the childhood level of comprehension is still beyond the belief of the average parent. How wonderful it would be if we could depend on these films to aid those who are striving to preserve the best of our social heritage in the lives of our children!

In a few hours, the youngsters who skipped and hopped so happily away from school will be asking if they can "go to the movies." On this day there are four choices: "Ladies Must Love" and "Bed of Roses" are both listed in the November, 1933, Parent's Magazine as harmful to children and youth. Let us examine the advertising of the other two.

"Daring Daughters" invites us with phrases peculiarly stimulating to youngsters:

"Modern Misses Who Miss Nothing—and Dare Much! Children of pleasure who thrive on danger—throw care to the winds and take a chance!"

Then there is a large quarter page advertisement for "Broadway Through a Keyhole." A decorative motif of nude and partially dressed girls mixed in with some men in suggestive situations is abetted by such phrases as,

"Here's the Greatest Peep Show on Earth! Take a Peep Through the Hottest Keyhole in the World!"

One would think that youngsters would be banned from all four theatres during this schedule, but a Sunday afternoon is included and hundreds of children will watch these pictures, unattended or with their parents. Some children, once inside, will sit through two or three complete shows. Entire families will still be on hand during part of the last Sunday night show. Children will have stood in line, waiting with their parents for some of the crowd to file out.

I have described an actual situation. Occasionally, parents' choices can be happier, but not often. A recent issue of Parent's Magazine lists one hundred and thirty-eight current features, of which only twenty-five are recommended for children; eighty-seven are regarded as harmful.

In many cases, the few recommended will be presented in a program containing despicable "shorts."

If an anarchist were allowed to distribute illustrated tracts among the school children of this city in which I have been lecturing, the hue and cry would reach the ends of this country within a week, and reverberate for years. We do not like anarchists, I take it, because they teach disrespect for that organized code of laws which we call government. But if they wish to impregnate children with disrespect for law, they should take lessons from the glorified racketeer of "Broadway Through a Keyhole."

This hero, with a score of determined men moving with precise efficiency at the motion of his finger, ensconced in a pretentious, bullet-proof apartment, cool in the face of danger, using long distance telephones and airplanes like a millionaire, develops the additional appeal of one of the most self-sacrificing and honorable courtships recently pictured on the screen. This commanding personality cowes the business world of our greatest city with the assurance of a monarch knowing no law but his own, no fear save possible trouble from a rival gangster. Legitimate business is represented by an unattractive fellow who, forced to pay tribute

to this racketeer, knuckles down like a spiritless serf of old.

Government is represented by several policemen tipped off by a two-faced rival, who play the part of "cads" in shooting down our defenseless hero as he is trying to rescue his sweet, pure lady-love from her kidnappers. The drama closes with the victim lying between life and death in a hospital, calmly courageous, with his henchmen apparently free to come and go, while the radio gives him the news that his rival has been shot down by his loyal gangsters, and the comforting assurance by a popular columnist that, for once, they got the right man. Justice, then, is not a matter of law and order, but rather, revenge on a double-crossing, "squealing" rival.

The scope of this article does not permit a lengthy discussion of Hollywood's claim that because in nearly every case "movie" gangster leaders are brought to a violent end, therefore law and order triumph. But let us never forget that it is quite easy to turn the mind of a boy against that law which takes the life of a man who, in the boy's youthful fancy, however illogically or anti-socially, has become a hero.

If we include adolescents, the situation is even more striking. The cinema's powerful hold on youthful fancy is multiplied by new emotional appeals and increased, unchaperoned attendance.

Can we imagine the unchecked distribution among high school students of tracts favoring illegal mating or the Russian system of marriage and divorce? Yet these youngsters, surging with powerful emotions, controlled but little by a budding judgement incapable of sounding the intricate depths of grave social problems, will troop down to see "The Animal Kingdom," and not a murmur of protest will be apparent. In this highly praised picture some of Hollywood's finest screen talent demonstrates the worthiness of illicit love, and the last scene shows the attractive hero leaving the rooms of an expectant wife who "does not understand him," headed straight for the arms of the accomplished, beautiful girl with whom he has been living from time to time.

Some years ago a county high school debating league in California attracted national attention because it selected the pros and cons of easy divorce for debate. Before the furor died down, it was learned that the county superintendent had forced the hasty withdrawal of the subject. Yet, for at least twenty years, adoles-

cents have regularly attended theatres in which easy divorce is almost always presented as the immediate solution of marital difficulties, with the other side of the question seldom even suggested!

If we are to adopt the Russian system, the "movies" are giving our children a thorough preparation for it.

We have been accustomed to regard our home life as the foundation of this nation's security, and respect for marriage and the chastity of women as two of the greatest safeguards of the home. The controversy among some of the "intellectuals" over this need not obscure the import of the next logical step after the screen elevation of the mistress: the presentation of harlotry as a fine art.

If several talented women had been going around among our high school girls teaching them methods by which clever harlots use the utmost emotional and physical resources of their bodies to completely dominate men, telling them that "good women never get anywhere," advising them to study the art of the world's famous courtesans—if such propaganda had been carried on in person, either through example or by advice, there would be a righteous uproar. But, carried on through "fan magazines" and in the picture houses, this type of "sex appeal" is setting new box office records. Over a year ago "Red Headed Woman" and "Red Dust," featuring Jean Harlow, established new extremes of bold, seductive, alluring, unpunished and unrepentant wantonness.

Later, Mae West's "She Done Him Wrong," with a minimum of nudity and suggestive boudoir embraces, but a maximum of glorified wantonness, started an amazing vogue for harlot heroines. Of course the heroine is no ordinary "street walker." She is in a position to choose her "customers," who buy her favors with diamonds, which her Jewish broker transposes into money for her bank account. This scenario is based on the notorious stage play "Diamond Lil," in which Miss West startled New York with her bold characterization of a highly successful prostitute.

It will be recalled that one of her first plays, "Sex," sent her to jail just a few years ago. Now she is referred to as "Queen of Sex" in newspapers, in "fan magazines," even in a laundry advertisement which "hooked up" with current theatre advertising. Her life, her habits, her advice to girls, her harlot characterizations,

(Continued on page 21)

Patriotism and Piety

By J. A. Stevenson

WE ARE quite prone, when we call special attention to Washington and Lincoln, to have quite a self-conscious patriotism. There seems to be an automatic connection between talking about these great Americans and a feeling that because we revere their names we are possessed of the highest type of patriotism. Patriotism is such a fine possession that it is no wonder that there are many shoddy imitations—paste patriotism. We must have a care lest we evaluate our patriotism in terms of fervid oratory that makes the Eagle scream and in the number of firecrackers with which we annoy the public. Too frequently the good things of life become so distorted that they become a nuisance and a damage. Nationalism has become a god in many parts of the world. All things must bow before a pseudo patriotism that is but another name for international hatred. So-called One Hundred Percent Americanism may be but a fusing of ignorance, superstition, dogmatism, and hatred. It is quite possible for a so-called patriotic society to be dominated by those principles that are essentially unAmerican. It would be well in these days to seek a true evaluation of our patriotism instead of extolling it as something divinely fine.

It is a great misfortune that patriotism has, in the past, been associated almost exclusively with war. This is a normal result of historical emphasis given to war. War is so much more exciting than peace and the soldier more fascinating than the student of social science. Too frequently the citizen who has shouted for war has been accounted a patriot while he who has shouted for peace has been acclaimed a traitor. This ought not to create surprise for no individual or nation can be calmly judicial in time of war fever. Judgment is usually suspended or sacrificed in time of war. One of the educational tasks of today is to properly appraise the patriotism of the peacemaker. We have a perfectly fine word—pacifist—that has been tarred with a nasty, disgraceful meaning. It would be a great blessing if that word could be deleted from our language and peacemaker substituted. This would take

our minds back to the inherent nobility of the Prince of Peace who said, "Blessed are the peacemakers." By degrees the possibility that the peacemaker may be more sane and patriotic than the war-maker dawns upon the progressively civilized conscience of the American people. President McKinley is quoted as saying that the Spanish-American war was probably unnecessary and that if the people had exercised a little patience the desired results could have been amicably attained. That is probably the truth about many wars and is also possible in connection with many future wars.

The patriotism that makes for peace is the most heartening type. The fact that a man is a peacemaker is no sign that he is not a patriot—it may be a sign that he is a bit better informed, a bit more intelligent, and a bit better citizen than the man who shouts for war. True patriotism is a passion to make our country one in which justice for all may be exalted and a country that seeks to extend justice to all the countries of the world.

This is an opportune time to evaluate some of the present day patriotism. What about the patriotism of the millionaires of today who owe their swollen fortunes to the fact that they were in position to gouge their country in the stress of the world war? Legalized extortion made them rich. While mothers gave their sons and their sons gave their service and their lives, these profiteering patriots gave themselves to the accumulation of totally undeserved fortunes. Their concrete profits are incontrovertable evidence of the falsity of their abstract professions. True patriotism will proceed to devise effective measures to fry the fat out of them and to promote legislation that shall take all profits out of war. This is also an opportune time to be thinking effectively about the patriotism that is now eager to cash in on service rendered in the army and navy. No fair-minded citizen is willing to have the war disabled veteran or his family receive anything but generous care. But the patriotism that wants to cash in on "Presumptive war injuries" is quite likely to be afflicted with a vivid imagination and to be actuated by a desire to get while the getting is good. War babies, war veterans, and war widows should be subjected to the most careful scrutinization. The true patriot wants every citizen to have a full opportunity to develop the best that is in him; he does not want special privilege granted to those who need it least

and denied to those who need it most; he does not want his country to seek economic advantage by taking advantage of any backward people. He wants his country to set the pace for all countries in the promotion of a just and fraternal civilization that shall settle all international differences by seeking justice for all, thus indicating her faith that no government ought to act like a beast of prey.

We should promote a patriotism that will not rest satisfied so long as a babe cries for food in a land of plenty; that will not be stampeded into a hysterical war that will kill the youth of today and will lay the unborn youth of tomorrow under the burden of intolerable debt; that will not permit the power of wealth to oppress the poor and does not want his own country to be elevated by standing upon weaker countries. The production of this type of patriotism is a most difficult task. We have seen that war will not make the world safe for democracy nor will it make democracy safe for the world, and that while the government may write a fair code, chiselers will make it ineffective. We have seen the League of Nations and the Disarmament Conferences deal with medieval holdover anti-social methods of settling international difficulties and at the same time seen the world steadily increase her death dealing appliances. Thus, the world is keeping itself busy treating symptoms and applying remedies for skin trouble to the heart troubles. Something more radical is needed. The nations that earnestly desire a better world wherein justice and peace shall reign must turn to that eternal word, "The nation that feareth not God shall die."

The type of patriotism that shall save self and bless the world must find its dynamic in piety. Right relationships among men are vitalized by right relationships with God. Patriotism of the right type and piety of the right type are supplementary. True piety not only leads a man into a fellowship with God that greatly enriches his own soul but into a finer fellowship with all mankind; it leads him not only into fellowship privileges but into fellowship responsibilities.

The challenge to the church of today is to be such a church that it shall so saturate the patriotism of the day with vital piety that it shall be satisfied with nothing less than the peace, prosperity, and happiness of all peoples. This type of piety will not be produced by narrow-minded ecclesiasticism that makes denominational inter-

ests its chief end. It will not be produced by magnificent temples of worship built within sight of the hovels of the poor who are poor because of predatory piety. It will not be produced by careful metaphysical definitions or by exclusive theological orthodoxy. Let the church produce Christ's warm-hearted piety that led Him up into the mountain to fellowship with God and then led Him into the valley to fellowship with the poor, the sick, the sinful. In these days of New Deals and Codes, it would be another Noble Experiment if the church of Christ would walk in His footsteps, preach His Gospel and lead His life. A virile, sacrificial piety that takes God with one hand and needy humanity with the other and fears not the cross could so sanctify the patriotism of the world that the Kingdom of God would have a rebirth.

The great concern of the governments of the earth today is a concern for the material needs of mankind. What shall we eat, wear, and where shall we find shelter? This is a wise concern for while man cannot live by bread alone, he cannot live without bread. This is a call to the church to manifest at least as great a concern for mankind. The supreme call of the hour ought to be "Seek ye the Kingdom of God and his righteousness." If the church is concerned only with her own welfare, she is doomed, but if she is moved with compassion for the poor as Christ was, she shall save herself and in saving herself she shall save the world.

So in these days in which we are extolling the virtues of Washington and Lincoln; when we are waving the flag and singing the national anthem, let us not forget to extol Him who by his grace gave us Washington and Lincoln and our country; and let us not forget to write on our banners, in our minds, and hearts this abiding word: "Righteousness exalteth a nation" and to seek that righteousness that cometh from God who alone can so make us and remake us that we shall be able to be true patriots because we are true servants of Him who is King of Kings and Lord of Lords.

Alcoholic insanity among women was cut in half in the dry era in the wet state of New York, according to the W. C. T. U., which quotes the records of the New York Department of Hygiene. Alcoholic insanity among the men of New York shows a reduction of nearly a third.—*National Advocate.*

Patriotism, Liquor

Wm. Thomson Hanzsche

WE AMERICANS are fundamentally idealists. But we are inclined to apply our idealism to others, rather than to practice it ourselves. The Declaration of Independence spoke in glowing terms about all men being born free and equal, having the right to life, liberty and the pursuit of happiness. But the men who wrote those stirring words all had slaves.

We tell the world that we do not believe in class distinctions; and yet we talk in bated breath about Mr. Money Bags, and kow tow to those who have amassed their millions. We pass laws declaring that cultured Japanese are not capable of citizenship, because their skins are yellow, and yet we permit sub normals and morons who claim to have white skins to vote and to become political powers. We permit crime to rule us and convict less than ten per cent of our murderers; and then we lynch a few people and hang them naked before the eyes of women and children.

And so it was that Prohibition came in with a war. It was not slipped over on anybody. It was the product of long experimentation with every other effort of control known to man; but none the less the thunder of war across the seas did gird America to new idealistic efforts until the vast majority of our citizens were willing to admit that in modern life alcohol as a beverage has no place.

When the war was over a president was elected on the slogan "back to normalcy"; and that meant the worst era of corruption ever known in national politics. The officials of the administration let it be known that prohibition was a fine ideal—for other people—but they did not mean to apply it to themselves. A railroad president rigorously applied prohibition to his clerks and conductors but toured around in his yacht filled with all kinds of hard liquors. Business men, social leaders, soon caught the American spirit—that idealism is good for the other fellow, but not for me!

Then came the wild days when in one year Americans borrowed four billion dollars, and spent eight billion dollars on Wall Street. Women, now trying to be smart, smoked whenever they had an audience. Rich men saw a chance to escape taxes themselves by repealing prohibition. Idealism hit a new low; patriotism was reduced to one phrase—"borrow all you can, buy low, and sell high." And then—the bottom dropped out!

And America turned sour. The "bronx cheer" became the national yell. Men were against everything that was "in"; and prohibition was "in." Led by the newly rich, the made-in-Wall-Street-aristocracy began to hold mass meetings for repeal. Country-club minded people, whose minds are always out in the suburbs of facts, began to follow the newly rich type of thought. Unemployment and want made people forget the economic values of prohibition. The modern workman, who had to keep sober to hold his job, found no reason to refrain from patronizing the bootlegger when he had no job. More mass meetings adorned by the rich people in town, from whose very presence the poorer people could no doubt absorb and imbibe all the graces of the gods, promised in no uncertain tones "great reduction in taxes when liquor is made legal," piously swore that they would never permit the saloon to return, and pleaded for the "good old days" by waving the flag and asking for liberty.

Then a Democratic convention was held, and the delegates, between verses of "Nobody knows how dry we are," demanded repeal "to make America temperate." One correspondent wrote "I never saw liquor flowing more freely . . . than among the delegates at the conventions in Chicago." But even the liquor filled delegates stood on an even keel and dripped piety as they swore "the saloon will not return."

And then came the New Deal. Repeal was an actuality. The very week repeal was adopted the United States Treasury announced that the returns from liquor were not going to be nearly as large as party orators had promised, in fact, not a quarter as large, and even with repeal income taxes will have to be raised by 237 million dollars. Leather lunged advocates of "personal liberty" lost their breathe while the government, which found prohibition an interference with personal rights, delved into a man's store, told him how many hours he could work his employees,

how much he must pay them, how to keep his books, what price to get for his goods, and threatened a "sock in the jaw" at any one who would not gracefully take complete government dictatorship in his business. And in many states, New Jersey included, the old saloon returned with all its venom, open now (in New Jersey at least) seven days of the week instead of six. And the newspapers, all singing Amen! to the theme-song, "The Old Saloon will not return," now frankly talk about the saloons on every block.

Automobile accidents after football games became so numerous that at Princeton a loud speaker broadcasted requests between the halves "to please drive carefully"; one spectator drank himself to death; a great western college sent out an appeal to alumni to stop excessive drinking at games; and the promised "temperance with repeal" was with us.

Patriotism which once meant anything to win a war, now has come to mean—anything to make us prosperous again.

Newspapers and magazines, all loudly storming for many months that what we need is education in temperance and not prohibition laws, have all begun now their "education in temperance" by carrying large liquor ads. One great national weekly had eight large colored ads in one issue. To "educate in temperance" our young folks now read the ads of the speakeasies which once were not permitted to advertise, see the pictured glories of rum, and gin and whisky, and are made to feel that it is patriotic to drink. It stimulates business you know; and the ancient virtues of thrift and of abstinence have been relegated to the mid-Victorian cobwebs of the past.

Mary Fuller a century ago, looked around and pompously wrote: "I have decided to take the world as I find it"; to which old Thomas Carlyle, a grand old hater, replied: "Egad, she'd better."

Where do we, who believe in a patriotism which is more than mere possessions, come into this picture? Well, one thing is sure. We shall never see the return of prohibition in our lifetime, so we might as well turn our backs to the past and face the future. We shall have to be as wise as the children of this generation, too, and realize the state of mind of the average American—that idealism is good, for the other fellow. We shall have to be

practical and definite and clear and courageous. We shall have to think not of a system of control—but of a way of life. And we shall have to be much more fundamental and much more thorough both in our education and in our demonstration of the fact that there is a Christian culture, a Christian way of life that does not need and will not use the narcotic of alcohol.

People are going to have much more idle time in the future. That will make the problem more intense. But as President Glenn Frank so well put it to his student body "Not in your lifetime will the old safeties, the old securities, the old routine be restored. You will have to have your wits about you. You will need to have your capacity under tight rein. You are headed for rigorous days. For your generation temperance becomes not so much a matter of morals as a matter of survival."

Across the seas Hitler marches his school boys and girls up the streets of Berlin bearing banners "keep our lives simple." And he, a total abstainer, appeals to the boys and girls of Germany to refrain from drink, that "they might not mar their bodies, the shining armor of the new Germany."

There is a possibility, even here in America, of linking true temperance to patriotism; there is a probability, nay, a necessity, of completely changing the easily changeable American mind, until it no longer thinks "idealism is good—for the other fellow"; but thinks in a Christian way, "idealism is good—for me!"

But there is one thing perfectly sure, a mere economic appeal for temperance is not going to change the American mind. The appeal must be idealistic, it must be spiritual; for the old argument "be good and you'll be prosperous," has been shot so full of holes it can never be used again. Temperance education must begin with the home and the church, and the rising generation must be challenged "to present your bodies a living sacrifice," for the nation's sake, for humanity's sake. The temperance appeal of the last ten years was based on too materialistic a plane and an appeal without a cross in it never endures. We have learned our lesson; and in Christ's name now we must appeal to the spirit and to the will of man, until we raise up a generation of whom it will be said "the love of Christ constraineth" them!

Sales Leaflets Published by the Department of Moral Welfare

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Presbyterian Program for Prohibition Education	$ .04	
Let There Be Light	.10	
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	.50	a hundred
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Record of the Presbyterian Church on Temperance and Prohibition	.04	
The Presbyterian Church and Prohibition	.04	
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Sex Education in the Home
Keeping Fit
Report of the Committee on Marriage, Divorce and Remarriage
The Problem of Sex Education in Schools
Temperance Education in American Public Schools
The Value of Law Observance
Suggested Study Outline on the Problem of Liquor Control
Renunciation of War

Suggested Leaflets to Be Obtained from Other Organizations

Spiritual Resources of the Social Worker *25 cents*	Com. on the Church and Social Service, 105 East 22d St., New York City.
A Bibliography on Young People's Relationships, Marriage and Family Life, *5 cents*	Com. on the Church and Social Service, Federal Council of Churches, 105 East 22d St., New York City.
The Human Price of Coal *20 cents*	Association Press, 347 Madison Ave., New York City.
Mr. Moderate Drinker's Story *10 cents*	New Jersey Temperance Society, 909 Broad St., Newark, N. J.
Alcohol and My Generation *10 cents*	Allied Forces, 419 Fourth Ave., New York City.
1933 Prohibition Facts *10 cents*	Prohibition Facts Service, 986 15th Ave. S. E., Minneapolis, Minn.
Peace How? (Posters)	World Peace Posters, Inc., 31 Union Square, New York City.
Study Outline based on "The Causes of War" *10 cents*	World Conference for International Peace Through Religion, 70 Fifth Ave., New York City.
Men Conquer Guns *20 cents*	Dept. of International Justice & Goodwill, Federal Council of Churches, 105 East 22d St., New York City.
Two-Minute Interview on Disarmament *Free—3 cents requested for postage*	Dept. of International Justice & Goodwill, Federal Council of Churches, 105 East 22d St., New York City.
Wonderful Story of Life (for girls or boys) *5 cents*	Superintendent of Documents U. S. Government Printing Office, Washington, D. C.

Peace and Patriotism

By A. P. Higley

IT IS said that Bismarck in his old age itched to claim the credit for having precipitated the war of 1870. No one seems ready to claim the honor of starting the 1914 conflagration. In fact, the invitation has been rather insistent for someone to accept this honor, but with commendable modesty, no one responds.

Perhaps this reticence is due to the fact that the World War was a dismal failure. Its loss in life and money was so stupendous and the consequences so unsatisfactory to the entire world, that no one is willing to assume responsibility. The most ardent militarist must admit that from every point of view it was a world calamity, and if the books accounting the profit and loss of that historic tragedy are ever closed, the account will still be "in the red."

It is probable, however, that no single nation was responsible. The World War was born of a world spirit and a materialistic philosophy. Two decades ago we were under the spell of the belief that the final instrument for settling disputes among nations, was the sword. The minds in control held that "might makes right." True, many voices were raised protesting against war as a means for settling international difficulties, but these voices were scarcely heard amidst the din of war preparations, and they were not commanding enough to stop the headlong plunge that ended in the World War. Moreover, nations were swelling with pride and power, striving for "a place in the sun," seeking territorial and trade advantages, and scrambling for the best prizes that the world can offer in prestige and influence. The clash amongst contending and jealous states was inevitable.

Somewhere Plato observes that every form of government tends to perish by excess of its basic principles. Aristocracy ruins itself by limiting too narrowly the circle within which power is confined; oligarchy ruins itself by the incautious scramble for immediate wealth. In either case the end is revolution. Then comes democracy, and even democracy ruins itself by excess—of democracy. In the lingo of the streets, it is "too much of a good thing."

So nations may perish by the excess of that very virtue which contributes to their progress and safety. Love of country with the willingness to make every sacrifice for that country is the very foundation on which our modern states rest. Patriotism calls forth the noblest sentiments and the most heroic action. The roster of patriots is one before which we all stand in sober admiration. But when patriotism becomes extravagant, loses its sense of international relationship, seeks to promote position and power for its own country, it imperils by its excess the very cause for which it strives. Old Nicholas Chauvin of the First Empire could well have interred his patriotic extravagances with his bones, and spared us the designation of that brand of patriotic devotion which leads to conflict. "My country right or wrong—but my country," is one of those statements born of patriotic fervor that leads to false national ideals, and produces the loss of a true sense of international justice. Like personal egotism, it works its own ruin. Patriotism may become so excessive as to rob the citizen of a judicial temper and disqualify the leader to sit in judgment in any case in which his own country is involved. It may blind the eyes to the rights of others.

Just here may I quote part of a paragraph from Wingfield-Stratford in his "History of British Civilization." Speaking of Disraeli and the New Toryism he says: "Jew though he was, he was proudly and passionately devoted to the land that had given him birth, and only prejudice can deny him a leading place on the roll of English patriots. But in the very intensity of his nationalism there lurked a danger. It is possible to conceive of the national well being as the end of all statesmanship, and its promotion, the supreme dictate of morality. Nations viewed from this standpoint constitute an anarchy of giant egotists with no other object in view than that of satisfying by any means, and at each other's expense, their lust for wealth and power. Now it was just on this question—whether morality stops short at the individual, or whether it applies equally to communities—that Gladstone was most fundamentally opposed to Disraeli. Gladstone said and believed that selfishness is the greatest curse of the human race, and to him a patriotism that was selfish, would have seemed no patriotism at all, but a devilish mockery of it."

In the same vein spoke Freeman, the historian. "Perish the in-

terests of England, perish our dominion in India, sooner than that we should strike one blow or speak one word in the cause of the wrong against the right." In a moment of moral exaltation when under severe criticism, Lord Beaconsfield replied to his critics, "It is as selfish as patriotism." Here, with a flash of insight, the light of which he did not always follow, he saw a mighty truth. In the selfishness of patriotism, Machiavelli, Bismarck, the men who made the World War, and marred the Peace of Versailles, were steeped.

The ideals of peace seem passive. The hero is seen in the fire of conflict. War calls out the patriot. "No man is likely to be lacking in reverence for the Christ-like character of the Happy Warrior. They died like men and fell like one of the princes." But peace hath her victories. How truly F. R. Barry says that no one of the superb moral qualities brought out by war but could be called forth and used as signally by the heroic demands of a pacific enterprise. On every hand young men are challenged to courageous action—investigation and experimentation in the realm of science; exploration and adventure in a world about which we are still profoundly ignorant; the conquest of disease; the warfare against crime; perserving leadership against the corrupt politician; the establishment of a civic government free from graft, partisan selfishness, and undemocratic favoritism; the struggle for higher moral ideals; promoting just relations between capital and labor; a determined effort to stamp out racial prejudice and bring about a friendly intercourse in our national life—all these and many other objectives would prevent youth from becoming soft or losing that heroic quality claimed by the militarist to be produced in physical conflict only. The road is long and hard. It demands patient perseverance, involves endless discouragement, and requires a constant renewal of our faith in humanity, and the conviction that ultimately men will yield to the forces of justice and truth.

The special pursuits of patriotism are many. May I suggest three that lay tribute upon the minds and the hearts of patriotic men and women everywhere—understanding, co-operation, integration.

Many means are at our hands to promote mutual understanding, yet to understand an individual is fraught with difficulties—how much greater are the obstacles to understanding other nations! Varied traditions, interests, occupations, racial tendencies, tem-

peramental idiosyncrasies, and all the rest, furnish a barrier that is not easy to break down. But secret covenants are being abolished, franker communication is in vogue, and little by little we are enabled to know the character and purpose of the international family. It was an adventure in understanding when a representative of the Soviet government sat down with our President to talk over the possibility of friendly international intercourse between Russia and America. Apparently many misconceptions were eliminated, a mutual understanding was reached, and a friendly bond made between the two countries.

In the social and industrial set-up of Kagawa, he makes the cornerstone of his social and economic organization, co-operation. Slowly the two economic forces, capital and labor, are learning the meaning of the word after tragic waste through centuries of conflict. But the lesson must be carried into larger groups. The nations too must learn and practice the virtues of this significant word. The possibility of a world where each nation makes its best contribution is most alluring; where, with characteristic art and industry, each people contributes to the wealth and welfare, happiness and contentment of the world in every relationship of life. Selfish, competitive attitudes are discredited; and the hope for nations is in co-operative endeavor. He who loves his country best will strive diligently to adjust the national genius to that of others. But co-operation can only come about when above nationalism there is some cause great enough to produce "a willing, practical, and thorough-going loyalty" on the part of the international group.

Dr. Henry Sloan Coffin in his book, "In a Day of Social Re-Building," reminds us that in a sermon preached on the 11th of January, 1852, Frederick W. Robertson uttered a memorable prophecy. He was recounting various attempts which humanity had made to build itself into a family—by the sword, by the ecclesiastical system, and finally by trade. Robertson shows how dismal the failure of these attempts has been, exclaiming, "Brethern, that which is built on selfishness cannot stand." The system of personal interest must be shivered into atoms. Where are we going as a group of nations? What is the goal? What is the authority that can bind us together, and the cause that can unite us? Is there any voice that we can trust? Is there any leadership on which we may rely?

However much we may abhor bringing religion into politics, and whatever may be our memory of old, unhappy, far-off things; however disastrous the union of Church and State in the past may have been; nevertheless it is true that "the powers that be are ordained of God." He is the only adequate, co-ordinating reality. Let me change slightly a sentence of a recent writer. "The nation (state) can only fulfill its true end if it is seeking an end more than its own. Its subjects can serve it as good citizens only if they try to be something more than this—to fashion their lives by the will of God." On many subjects men will disagree as to what the will of God is, but surely in the Christian state at least there can be no doubt that peace is the will of God. Here Christian conviction ought to be united. We are convinced that "he who takes the sword will perish by the sword." "We may have to save the state from itself by a firmer loyalty to its true end than the state is able or free to profess." History has a dreary page on which is recounted the story of an international movement under the misguided leadership of men who thought they understood God's purpose. May history some time have another page telling the story of a crusade, world-wide and successful—the story of Christian men everywhere hearing with new emphasis and new meaning, "God wills it," and, obedient to that call, putting forth every ounce of moral and religious influence, to abolish forever the international menace of war, that in the family of peaceful nations, the individual nation may find its true environment for self-realization.

"The shoe is now on the other foot. Already difficulties appear in the offing. How to tax so as to raise revenue and yet keep the bootlegger, rum-runner and racketeer outside the game; how to permit the sale and yet keep the promise to prevent the return of the saloon; how to scrap the policy of Federal prohibition and yet adequately protect dry states from exploitation by wets ones, these and other similar difficulties will confront the 'happy' and 'easy' warriors of the wet cohorts, while the drys are reforming their lines and preparing for the next phase of the campaign to solve the liquor problem."—Edwin C. Dinwiddie.—*National Advocate.*

The Hidden Enemy

(Continued from page 5)

have all been written about and re-quoted in hundreds of special articles in many classes of magazines and newspapers, including a prominent fashion magazine. Announcements of Mae West "contests" have gone out over the radio telling of prizes to be given to young girls who successfully imitate her.

On a "character day" at one high school, nine girls came dressed as Mae West.

Her second feature, "I'm No Angel," is perhaps more insidious than "She Done Him Wrong," for it permits luxurious wantonness in a gorgeous penthouse apartment instead of in the Bowery, and with a certain meaningful vagueness which allows very nice, inexperienced persons to go out of the theatre and tell each other, "After all, she didn't do anything really wrong."

There must be tens of thousands of high school girls all over the United States who are reading, hearing and seeing all they can of Mae West and her successfully wanton heroines, imitating them in so far as they dare. For those who are a bit timid, the theatre advertisements bolster their courage as follows:

"She climbed the ladder of success WRONG by WRONG! . . . She does 'em Wrong again in the RIGHT Way.

"Curvacious, come-hither, mis-behavin' Mae! America's startling new personality . . . giving notions to the nation as she spreads a new heat wave from shore to shore!

"She's the kind of a girl who can lose her reputation and never miss it."

If the girls are still a bit nervous about adopting the Mae West Vogue they may read in one of the "fan magazines" that Mary Pickford and Mae West now lead all other Hollywood stars in the amount of "fan mail" received each day.

I am not sounding an alarm. If I did, some comfortable optimist would follow with a syndicated article like Channing Pollock's recent "It's No Longer Smart to Be Naughty"; and those thousands of parents who will neither discipline their own children nor let any one else do it would settle back and let the tide roll on.

Eventually there will be a cumulative reaction, and such

(Continued on page 32)

Drug Addiction and the Necessity for Narcotic Education

By James M. Hobson, Vice-President

International Narcotic Education Association, Inc.

IGNORANCE concerning the narcotic problem is found among all classes; it is alarmingly prevalent among educated people, high school, college and university graduates and even among leaders in the social, business and professional world. In view of this fact, the first part of this article is devoted to a general analysis of the problem. This analysis is intended to prepare the way for a clear understanding of the remedial measures presented in the second part of this article.

Narcotic drug addiction is a serious problem because of its numerous victims and its disasterous consequences. To the victim, it means poverty, pain, misery, physical wreckage and social degradation. To the victim's family, it means sorrow, humiliation and frequently financial ruin. To business establishments, it means heavy financial loss from petty thefts, shop lifting and pocketpicking. To the government, it means enormous financial loss due to the part played by drug addiction in the heavy toll of the crime wave. It has been estimated that the annual toll of the crime wave in the United States amounts to from ten billion to fifteen billion dollars; a large portion of this can be attributed to drug addiction. It has been estimated that eighty per cent of drug addicts become criminals.

The outstanding victim nations of the world are the United States of America, Egypt and China. The number of drug addicts in the United States has been estimated from 100,000 to 1,000,000. The number of drug addicts in Egypt has been estimated from 250,000 to 500,000. The addicts of China are numbered by the millions.

The narcotic drugs mainly used and misused by the white races are heroin, morphine, cocaine and other concentrated, manufactured poisons. The misuse of these high-powered drugs is the

worst form of drug addiction. Heroin is the most devastating of these drugs and its manufacture is prohibited by the United States. The narcotic drugs used by oriental races are raw opium, prepared opium and hashish (otherwise known as Indian hemp, loco weed or Marihuana). Raw opium is used in opium eating; prepared opium and hashish or Marihuana are used in smoking.

Practically all of the opium consumed by orientals is produced from the poppy plants grown in oriental countries,—China, India, Persia and Asiatic Turkey. Nearly all of the morphine, heroin and cocaine consumed by both the white and oriental races has been manufactured by Germany, France, Switzerland, Turkey, Holland, England, Japan and the United States. Most of this heroin and morphine are manufactured from opium imported from Turkey and Jugo-Slavia. Most of the cocaine is manufactured from coca leaves imported from the Dutch East Indies, Peru and Bolivia.

The following are among the main causative factors entering into drug addiction: evil associations, sickness and pain, mental strain, self-medication, overwork and fatigue, emotional distress, avarice, crime, ignorance, carelessness and neglect. Avarice is the prime motive in dope operations. In the illicit traffic narcotic drugs sell for about twelve times as much as they bring in the legal sale on medical prescriptions.

Narcotic drugs, properly used in medicine and science, have alleviated human suffering and have been of immense benefit to mankind. For many years the scientific world has endeavored to produce efficient, non-habit forming substitutes for narcotic drugs. Some progress has been made. However, until this discovery is made the problem remains a question of restricting to the needs of medicine and science the production, distribution and use of these drugs.

Various projects have been advanced for eliminating or minimizing the narcotic evil. The following are among the most constructive measures advanced:

1. Restrict to the requirements of medicine and science the manufacture of heroin, morphine, cocaine and other high-powered derivatives. This measure vitally concerns the white race. These are mainly the drugs that have devastated the white race and they have been manufactured and *excessively* manufactured mainly

by white countries. The long struggle to obtain this restriction by international agreement resulted in the Geneva Convention of 1931. This Convention, which became operative in July, 1933, is by far the best international measure ever formulated for suppressing the excessive manufacture of narcotic drugs. This Convention not only calls for a rigid restriction but it also provides the machinery for putting the convention into operation. To date forty nations have ratified it and this ratification includes all eight of the big manufacturing nations except Japan. Long before this Convention was adopted the United States had successfully restricted her manufacture of narcotic drugs to the medical requirements of her people and she successfully prevented her manufactured drugs from escaping into the illicit traffic. What the United States has done in this way, other manufacturing nations can do, should do and will do if they carry out the provisions of the Geneva Convention of 1931.

2. Restrict to the same limit the production of the raw products, —the opium poppy, coca leaves, etc. This is a stupendous task on account of the vast acreage now used by the large opium producing countries in the cultivation of the poppy plant. The problem is most difficult in China because for many years she has suffered from war, anarchy and civil commotion. However, over a period of several years from 1910 to 1916, China did succeed in making a tremendous reduction in her poppy acreage. What China once did, she can do again when she gets a stable government. What China once did, can and should be done by other opium producing countries.

3. Enactment and enforcement of strong and uniform state narcotic laws. This is of vital importance both to our states and our national government. In a majority of our states the narcotic laws are in a very unsatisfactory and chaotic condition; only about ten states have strong narcotic defense laws. Only four states have adopted the uniform state narcotic law recommended by the Bureau of Narcotics. In some of our states the law does not even prohibit the growth, distribution and use of Marihuana, the use of which in the form of cigarettes has become a serious and growing menace, especially in our southern and southwestern states. To wage an effective war on the illicit drug traffic there must be a proper coordination of the federal and state narcotic laws; this co-

ordination requires strong and uniform state narcotic defense laws.

4. The segregation and rehabilitation of drug addicts. It is claimed by some that this is a useless expenditure of time and money because so few of the patients get permanent cures and so many of them become re-addicted. They overlook the fact that segregation is a preventative measure. Drug addicts are the main patrons of the illicit drug traffic. Drug addicts are largely influential in making others become addicts. When you properly segregate drug addicts in an efficient narcotic hospital or farm, you remove the patrons of the illicit traffic and you, at the same time, remove one of the causative factors in drug addiction,—association with drug addicts. When a drug addict has taken the cure and goes back to the drug after he has been given the opportunity to continue a normal life, he should be re-segregated and this time the segregation should be permanent. Such action would certainly benefit the victim, the victim's family and the victim's state and nation.

5. Educate the youth and the public at large against the menace of drug addiction. This is the most fundamental and one of the most important projects used for the suppression of drug addiction.

The first four projects above mentioned involve the enactment and enforcement of international, national and state laws. The enactment of adequate laws depends largely upon education. When public opinion is sufficiently educated in support of a law, that law is generally enacted. When public opinion is sufficiently educated to approve and demand efficient enforcement of a law, that law is generally well enforced. Therefore, the successful operation of the first four projects, above mentioned, depends largely upon efficient education concerning the narcotic evil. Furthermore, if the first four projects fail as to enactment and enforcement, the illicit drug traffic will continue its vicious work but our unaddicted youths and our unaddicted citizens will refuse to *use* the illicit drugs provided they are efficiently educated against the use of such drugs.

Narcotic Education has a two-fold mission:

1. Educate the youth and the public at large so that they will be on guard for their own self protection against the menace of drug addiction.

2. Impart to the youth and the public at large a clear understanding of the narcotic problem and thereby equip them for the performance of their cooperative duties in forwarding remedial measures for the protection of their own country and the other nations of the world.

What then constitutes a good protective knowledge and a fairly good understanding of the narcotic evil? A highly technical knowledge of narcotics is not necessary. A good understanding of the following points is highly necessary:

1. The causes of drug addiction.
2. The evil consequences of drug addiction.
3. The uses and mis-uses of narcotic drugs.
4. The extent of the prevalence of narcotic drug addiction.
5. The origin of narcotic drugs.
6. The distribution of narcotic drugs,—the legal and the illicit traffic.

These points can be reasonably well taught in a few lessons.

In every state of the Union except one (Arkansas) the law requires that the evil of narcotics be taught in public schools. Is that law being efficiently and faithfully enforced? In a majority of states it is not. Careful surveys made by educators, who are students of the narcotic problem, reveal the following alarming facts:

1. Text books, used not only in public schools but those used in other and higher educational institutions are sadly lacking in data on the high-powered, habit-forming narcotic drugs. In some of the appropriate text books where you would expect to find full and accurate data, the subject is hardly mentioned.

2. Among a large majority of pupils and students there is a surprising ignorance concerning even the simplest facts about the worst narcotic drugs.

In view of this condition the International Narcotic Education Association, through its research secretary, compiled the Syllabus in Narcotic Education. This small pamphlet provides excellent, accurate and scientific narcotic data to aid both teachers and pupils. The data is systematically arranged to suit the different grades. This pamphlet is admirably adapted to assist teachers in preparing lessons in narcotic subjects. Recently we have issued about 5000 copies to teachers free of charge. We shall be glad to furnish a

copy free of charge to any teacher upon request to the International Narcotic Education Association, 995 South Western Avenue, Los Angeles, California.

All good citizens are requested to cooperate in the observance of Narcotic Education Week, February 21-28, 1934.

Schools, religious organizations, philanthropic associations, clubs, fraternal orders, newspapers, broadcasting stations and other influential agencies are requested to give the narcotic problem some attention during that week. A few minutes well employed will give the cause great assistance.

The press, radio, and the pulpit have given us most constructive aid in the past and we hope for a repetition of this much-appreciated assistance. Free literature and suggestions for programs for Narcotic Education Week will gladly be furnished upon application to the International Narcotic Education Association, 995 South Western Ave., Los Angeles, California.

What Is to Take the Place of Prohibition in America?

PROHIBITION exists no longer but some other legislation must take its place for no one would seriously advocate the complete freedom of the liquor traffic. What form of legislation, while allowing those who wish to drink to do so, will effectively prevent abuse? This is the question to be settled by all those American States which do not prefer to retain, as they are entitled to do, State prohibition. It is a difficult problem. Mr. John Rockefeller, Jr., has endeavored to help the solution by sponsoring an investigation, carried out by Raymond Fosdick and Albert Scott, with the object of discovering the legislation capable of working this miracle: giving the right to drink moderately but preventing all excess.

The report of the Commission, just published in book form (1), is being eagerly discussed in America. We will analyse it here, briefly.

Having sent some of its members to study different systems of liquor legislation in Canada, Poland, Germany, Austria, Sweden,

Toward Liquor Control, by R. B. Fosdick and A. L. Scott. Harper Bros. London and New York. Price 2 dollars.

Italy, Great Britain, the Commission recommends what it considers to be the system best adapted to the United States. At the same time it admits that no law can work miracles for it can only be the expression more or less of the will of the people. Accordingly the education of the public spirit of the masses is more important than legislation.

The Commission considers that reasonable legislation should encourage the consumption of the fermented beverages, wine and beer, which do not represent any serious social problem. It accepts the astonishing decision of the United States Congress that beer of 4% alcohol volume is not intoxicating. Those who have seriously studied the subject will refuse to follow the Rockefeller Commission here. England, in the first half of the 19th century, tried the experiment of free beer traffic and suffered for it. Every observer knows that in Germany beer is an important factor of alcoholism. In Italy and France, "vinism," alcoholism due to wine drinking, is quite as great a scourge as alcoholism due to spirits. The theory that wine and beer banish hard liquor is false: France furnishes the proof having, alongside of her enormous wine consumption, a spirits consumption much higher than that of Great Britain, Sweden or Denmark.

The Rockefeller Commission disapproves of the licensing system as applied in many countries, for it leaves the liquor trade in the hands of private enterprise and consequently opens the door to all sorts of abuse.

The system it prefers is that of State control which, leaving the manufacture to private enterprise, entrusts the sale to the State or to a corporation directly under the State. It considers that this system has been successful in Canada and Sweden and that the same would be the case in the United States. The Commission does not recommend individual rationing according to the Swedish practice, considering that such a detail should be left to the judgment of the liquor commission of each State. The system will allow of the prices being regulated and adapted according to the degree of danger of the different beverages; it will eliminate political influence from the liquor trade. Here the Commission appears to us too optimistic, for it is hardly to be expected that politics will play no part in the nomination of the well paid members of the liquor commission who will have to organize and

direct the liquor sale in the State. Further it seems to us that the manufacture of beer being free and the sale subject to rather light restrictions, the American brewers will have a fine field of activity open to them and will not be slow to engage in political manœuvres.

Whereas, according to the Commission's proposals, beer may be procured almost anywhere and may be drunk without the obligation of taking a meal at the same time, this will not be the case for wine. Such a distinction will not meet with the approval of the French or Italian immigrants for whom wine, even apart from meals, is the ordinary drink.

That the Commission is against the saloon, the traditional American public house, will be readily understood, but it may be questioned whether the beer houses of the future will be very different from the old time saloon. Has the American temperament changed so greatly in 20 years?

Let us note that the Commission maintains the system of local option, that is the electors of any locality will be able to oppose the sale of alcoholic beverages on their territory.

The report of the Rockefeller Commission closes with a chapter on education for temperance to which with reason the members attribute capital importance: education at school and out of school. The report criticizes the teaching given at present, lacking as it is in a sound basis and without any determined objective. We should have desired that the Commission, on its side had been more precise and had entered into some details concerning the objective of the temperance teaching it recommends. Could it not have declared that temperance teaching ought to be distinctly in favour of total abstinence from all intoxicating liquors during childhood and adolescence, leaving open the question of abstinence for adults, but recognizing that in any case the use of alcoholic beverages is never necessary to health and that the abstainer will never find himself in a state of inferiority.

The months to come will show how far the American States will follow the advice of the Rockefeller Commission which has certainly accomplished its task with great conscientiousness, animated by the hope that its system will allow America to return to the legal sale of alcoholic beverages without evil consequences. —*From International Bureau Against Alcoholism.*

Current Films

The estimates of films here reproduced are obtained from the National Film Estimate Service. We shall appreciate the comments of our readers as to the value of these previews. This service is offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Moral Welfare. Films approved for any one of the three groups are included. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Alice in Wonderland (Charlotte Henry and Star cast) (Paramount) Honest, elaborate, costly attempt at film expressly for family. Deserves support, but unfortunately it is too heavy, literal, artificial, cumbrous, complex and grotesque. Some day "Alice" will be made light, imaginative, whimsical, dream-like—and will "pay handsomely."
For A: Disappointing For Y: **Good** For C: **Good**

By Candelight (Elissa Landi, Paul Lukas) (Universal) Deft, sophisticated farce distinguished by able direction, glamorous settings, smooth acting. Plot concerns the masquerading of a butler as a prince. Admiring his philandering master's success with women he seeks to emulate him with amusing complications.
For A: **Entertaining** For Y: Doubtful For C: Not for them

Chance at Heaven (Ginger Rogers, Joel McCrea) (RKO) Light, simple romance of filling-station hero in country village, and fine little heroine, his village sweetheart, who waits sportingly until his marriage with dazzling heiress wears out. Ordinary acting, elementary story but mostly engaging.
For A: Thin but pleasant For Y: **Good** For C: Probably good

Cradle Song (Dorothea Wieck) (Paramount) Placid, somber picture, beautifully done, of religious life in Spanish convent, disturbed only by baby girl foundling. Grown-up, she marries and tears heart of nun who mothered her. Too subtle, serene and poignant for popular success. Utterly charming of kind.
For A: **Fine of kind** For Y: Doubtful, appeal but good For C: No interest

Counsellor-at-Law (John Barrymore) (Universal) Barrymore gets full value out of sensational role as high-grade shyster lawyer, risen from the slums, self-made, unscrupulous, fattening on divorces of the rich, and losing his adored wife thereby. Fast, tense, and rich in character interest.
For A: **Entertaining** For Y: Mature For C: Beyond them

Duck Soup (Marx Brothers) (Paramount) Usual idiotic farce-comedy, with crazy horse-play, slapstick, wisecracks and hokum made still more incongruous because set against lavish background of mythical-kingdom. Rather less vulgar than usual. Unlimited laughs for all who like "low comedy."
For A: Depends on taste For Y: Good of kind For C: Funny

Going Hollywood (Bing Crosby, Marian Davies) (MGM) Another in the current "epidemic" of musical comedy films with lavish background of singing and dancing. Slender, humorous plot concerns pursuit of crooner by heroine and serves mainly to exploit Crosby's singing. Some clever impersonations interpolated into plot.
For A: Good of kind For Y: Perhaps For C: No

If I Were Free (Irene Dunne, Clive Brook) (Radio) Mature problem play on the difficulties of true love when marriage is impossible, done with charm and dignity, acting and direction notably fine. Convincing in character, rich in intelligent humor. Too smooth, deft, and subtle for general popularity.
For A: **Very good** For Y: Mature For C: Beyond them

Midshipman Jack (Bruce Cabot, Betty Furness) (RKO) Sincere and convincing portrayal of cadet life at Annapolis Naval Academy, genuine in setting, depicting the spirit of loyalty and discipline developed there. The story, although not original, is wholesome and inspiring. Pleasing little romance.
For A: Pleasant For Y: **Good** For C: **Good**

Mr. Skitch (Will Rogers, Zasu Pitts) (Fox) Rogers in typical homely, human role. Loses Missouri village home and heads west with family in car. Serio-comic adventures in Yellowstone and tourist camps, with Will's philosophy

throughout. Thoroughly wholesome despite his momentary fling at drinking and gambling.
For A: **Good** For Y: **Very good** For C: **Good**

Police Car 17 (Tim McCoy, Evalyn Knapp) (Columbia) Exciting thriller on radio-car police activities, in which the policeman is the hero—not the gangster! This wholesome feature rather lifts the film above ordinary crime-thrillers. Will tend to produce wholesome attitude and reaction in audience.
For A: Fair For Y: Good of kind For C: Good but exciting

Son of a Sailor (Joe E. Brown) (First National) Good nonsense comedy of navy life, with considerable character interest to keep Joe Brown's antics from becoming monotonous. Fun is continuous and cumulative throughout. One bit of usual gratuitous bad taste at beginning, but otherwise wholesome.
For A: Good of kind For Y: **Amusing** For C: **Amusing**

Sons of the Desert (Laurel and Hardy) (MGM) Laurel and Hardy nonsense-and-slapstick comedy at its best, with laughs for everybody, and decidedly more character and plot interest than is usually found in such farce-comedy. Laurel's doddering pantomime is more skillful than ever. Amusing for any audience.
For A: Good of kind For Y: **Very good** For C: **Very good**

Thunder over Mexico (Native Cast) (Principal) Unique travelogue, wonderfully photographed, of Mexican landscape and people, by the master-director Eisenstein. Becomes grim, dramatic episode showing by a single, detailed incident, peons suffering under cruel regime of the tyrant Diaz. Two betrothals end tragically.
For A: **Notable** For Y: Doubtful interest For C: No

Canada under Government Liquor Control

OFFICIAL figures show convictions for bootlegging have more than doubled in seven years.

Government sale has not reduced illegal sales. Sales of hard liquor have increased along with increased consumption of beer and wine. Although beer is very freely sold in sealed packages in Government stores, the sale of beer increased 4.4 per cent., while that of spirits increased 20.5 per cent. Seventy-one per cent. of all the alcohol consumed in the Dominion of Canada in 1931 was contained in beer and wine. Yet sales of hard liquor increased many times as fast as sales of beer and wine.

Drinking beer and wine in ever-increasing amounts will not prevent America from drinking spirits in greater and greater quantities.

Crime from drink under prohibition in America shows a decrease of 54 per cent., while in Canada there has been an increase under legalized liquor of 89 per cent.

There is no reason to believe crime will be less in America, should we adopt the Quebec system.—"Educational Press Bureau," Evanston, Ill.—*National Advocate.*

Calendar Copy for February

February 4

"To develop the habit of temperance in individuals, to take up again the slow march of education—that is the real and fundamental approach to the problem of alcohol."—John D. Rockefeller, Jr.

February 11

"The supreme need for the world today is the fruit of the spirit —love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. We need it in our homes, in our communities, in the nation, in the world."—Dr. Mary E. Woolley, president, Mount Holyoke College.

February 18

"If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be a gainer of a thousandfold in the health, wealth and happiness of the people." —Justice Grier, U. S. Supreme Court, in a decision before National Prohibition came.

February 25

A place where strong drink is sold is always a center of evil influences, for most of the ramifications of drink are evil. To say that some drinking is not evil, even if true, would not affect the whole tendency.—*The Conn. Citizens.*

The Hidden Enemy

(Continued from page 21)

phenomena as the "Mae West Vogue" will have hurt Hollywood financially more than it helped. But meanwhile, tens of thousands of boys and girls will have had their lives ruined by their worship of so many false gods in the picture houses.

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MORAL WELFARE

War and Human Nature
Eliot Porter Page 2

Interracial Cooperation
James E. Clarke Page 7

The Moral Leadership of the Church
Jesse H. Baird Page 11

Those Barriers of Race
Robert N. McLean Page 16

After Prohibition—What?
J. A. Stevenson Page 25

Current Films Page 31

March, 1934

MORAL WELFARE

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Every Member Canvass

THE dauntless Peter said to the needy man, "Silver and gold have I none." This description that Peter gave of himself is applicable to many good Presbyterians when the annual every member canvass is made this year. They will be greatly distressed by the painful necessity of making reduced subscriptions but silver and gold have they none.

This is the time for them to remind themselves of the rest of Peter's statement. "Such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk." He did not give anything out of his pocket but in the name of Jesus he gave something infinitely better. Time, talent, loyalty, love, prayer, personal evangelization, spiritual radiance and contagious faith can be subscribed to the church and to the Christ of the church and many lame, halt and blind shall be blessed. This is a great day for those who are rich in grace, rich toward God to be going in and out of the temple and speaking in the name of Jesus Christ of Nazareth. An Indian who wanted to be a Christian brought his gifts, wampum, pony and gun to give to the Lord. The missionary said, "That is not enough." Then the Indian said, "Indian gives himself." That is it, "My son give me thine heart." God help all of us to give anew our hearts to God and our service to our fellows in the name of Jesus.—J. A. S.

War and Human Nature

By Eliot Porter

ONE thing that more than any other paralyzes effort to check or abolish war is the belief that we really can't do anything about it after all. "Human nature being what it is, man will always fight. Pugnacity, rivalry and self-interest make the abolition of war impossible." Now no matter how clearly a man may recognize the futility and insanity of war, if he holds that cynical conviction about human nature he will vote in the end for bigger and better battalions and battle-ships and battle-planes.

In 1925-6 the writer spent a year in the study of opinion on war, using both exhaustive test and interview. One among several objects was to compare the opinion of over a thousand students in twenty collegiate institutions with that of mature persons, some overt pacifists, some overt militarists. Opinion on this point of the evitability of war proved virtually diagnostic. Here was the real diverging of the ways. Men who hated war and men who frankly looked forward to it—pious Christians and disillusioned intellectuals and rank chauvinists—provided they agreed that human nature makes war inevitable,—all quite logically concluded that America ought to adopt a strong-arm policy. Only those who believed that human nature can be altered held—or, obviously, could ever hold—a constructive and hopeful attitude.

On twenty campuses clear across the country pacifist student leaders agreed with two-score veteran pacifists who had had their teeth knocked down their throats in 1917 and had wound up their war days in Leavenworth. These all believed that human nature need not express itself in war. Squarely opposed to them on this point were the "fighting parsons," and the semi-retired business men whom the War Department had commissioned reserve colonels in the Intelligence Department, and the up-and-coming American Legion lawyers and bankers who were active in reservist training. One exception was perhaps significant: while student pacifists agreed quite closely with mature pacifists, student

soldiers diverged sharply from mature militarists on this one point of the evitability of war. It appeared that they had learned something somewhere in their college training which saved them from the pessimism of their elders.

Now there is much to confirm these pessimists. History is full of wars. Archaeology believes man to have been a warrior at least from the time when he began to live in close communities and accumulate property. Psychology dredges up unconscious death wishes and cites newspaper headlines and murder novels to prove that our interest in violence survives all too robust. Dr. George W. Crile, medical authority on glands and emotions, counts the "orgy of lustful killing in hand to hand bayonet action" as a fling-back in physiology to the time when man sank angry teeth in enemy flesh. And we have long been encouraged to regard our very survival as the result of selection by a ruthless history of combat.

There is a sense in which it is true that we cannot change human nature. "You may repeal the Missouri Compromise," said Abraham Lincoln in his Peoria speech; "you may repeal all compromises; you may repeal the Declaration of Independence and the events of history, but you cannot repeal human nature." Doubtless men will always reveal combativeness and anger and fear and venturesomeness and self-interest and self-display and whatever other motives or impulses there may be which have found expression in modern warfare.

Nevertheless, for all the evidence in their favor, the pessimists are hopelessly outmoded.

Human nature, even as it now is, need not result in war. Combativeness and rivalry and self-interest are ingredients in human nature, but so too are sympathy and cooperation and magnanimity. Even in war time, when we appeal to these better motives, what do we get? A veritable epidemic of heroism, self-sacrifice, devotion. "Selfishness is permanent but plastic." And even war itself makes clear that selfishness is not the strongest motive. In peace time this same thing is proved by the careers of physicians, nurses, researchers, settlement-workers, teachers, priests, ministers, known to us every one. "The improvement of society," wrote the great sociologist Cooley, "does not call for any essential change in human nature, but chiefly for a larger and

higher application of its familiar impulses." As Benjamin Kidd said long ago, "Society has incalculable power to suppress what it sufficiently condemns and promote what it sufficiently appreciates." It may well be that one lesson or sermon on a hero or heroine of peace is worth more than ten on the horrors of war. Lavoisier, Pasteur, Koch, Barton, Ehrlich, Reed, Whitenack, Janeway, Noguchi, Grenfell, Addams, Steenbock, Schweitzer, Kagawa—there are subjects enough if we will use them.

Moreover, human nature as it now is can be changed. The ingredients or raw materials of human nature remain, as we have said, the same. But we can work those raw materials—even the combativeness and rivalry and self-interest—into vastly different patterns from the ghastly business of bombs and bayonets—or, for that matter, of vice and licentiousness, crime and lynching, poverty and greed and graft. We can employ our rivalry to spur us not to bombing babies in civilian towns, but to saving babies by lowering their excessive death rate. We can direct men's undying love of adventure into a thousand constructive, rather than destructive, channels. "We are born to struggle as the sparks fly upward, but not necessarily to brutality and waste." As Canon Streeter has put it, "Life is strife," but what we need is "clear thinking on the distinction between strife that is creative and strife that is destructive."

"When a farmer in Oklahoma," mocks Robert Briffault, "is suddenly seized with the desire to cross the ocean and thrust a bayonet into a German farmer, the administration and the bankers have no alternative but to bow before the will of the people, and an enlightened press will come to the end of its grammar before it can hope to succeed in its efforts to sooth the popular emotions. You can't change human nature."

Of course we can change human nature. We change it in war time when we teach men who would otherwise shrink from killing a sheep to kill their fellows wholesale, and exult in the killing of them. We change human nature slowly but surely every day in our schools. Mr. Briffault insists that long before a child leaves the elementary school there is not a scrap of unconditioned human nature left in him. We change human nature more rapidly in thousands of missions. Jesus knew that human nature could be changed, and to change it for the better was the

supreme object of his life. Peter, Paul, Augustine, Francis, and millions of others prove how he has changed men. The Russians know that human nature can be changed, and, for better or worse, they are proving it to the hilt. No one can read Maurice Hindus's "The Great Offensive" and doubt that. Indeed, Hindus says that the Russians have found it easier to change human nature than to change their economic order.

It is John Dewey who really reads these pessimists out of the ranks of the intelligent. They haven't, he shows, a leg left to stand on. Short-cut reformers who think of human nature as easily pliable ignore the gyroscopic obstinacy of custom and habit. But, says Professor Dewey, the conservatives who insist that human nature is practically unalterable are even more ignorant. Whatever the nature of instincts in animals and insects, man is born not ready-made but plastic—as Professor Hocking says, the most plastic thing in the living world.[1]

Aristotle, says Professor Dewey, taught that slavery was rooted in aboriginal human nature, and that slavery was therefore natural and inevitable. For all our injustice we now see that slavery is not a psychological necessity. "Nevertheless the worldlywise Aristotles of today assert that the institution of war is so grounded in immutable human nature that effort to change it is foolish."

The truth is that slavery was an artificial thing which man had woven out of natural motives. And so today is war. Native human nature furnishes the necessary raw materials, such as pugnacity, rivalry, self-interest, and these will doubtless persist. But to fancy that these must inevitably work out into warfare is as foolish, says Professor Dewey, as if a savage were to conclude

[1] "As to structure, human nature is undoubtedly the most plastic part of the living world, the most adaptable, the most educable. Of all animals, it is man in whom heredity counts for least, and conscious building forces for most. Consider that his infancy is longest, his instincts least fixed, his brain most unfinished at birth, his powers of habit-making and habit-changing most marked, his susceptibility to social impressions keenest,—and it becomes clear that in every way nature, as a prescriptive power, has provided in him for her own displacement. Having provided the raw material, nature now charters man to complete the work and make of himself what he will. His major instincts and passions first appear on the scene not as controlling forces, but as elements of *play*, to be tried in a thousand modes and contexts and admitted but slowly to the status of settled habit in forms chosen by the player. Other creatures nature could largely finish: the human creature must finish himself . . . To any one who asserts as a dogma that 'Human nature never changes,' it is fair to reply, 'It is human nature to change itself'." William Ernest Hocking, "Human Nature and Its Remaking," pp. 15-17, Yale University Press.

that because he employs fibers having fixed natural properties in order to weave baskets, therefore the immemorial tribal patterns into which he weaves the baskets are also natural and unchangeable.

Human nature, in short, involves pugnacity and rivalry and self-interest, but these do not mean that men must always march out to serve as cannon fodder at the behest of bungling diplomats and selfish munition makers. Combativeness is natural. But war is artificial. We can loose our natural combativeness not at men like ourselves who happen to live on the other side of an imaginary line, but against our common enemies, disease, ignorance, greed, want, sin.

Probably the greatest American thinker of today has answered the militarist pessimists in a single sentence. "The progress of humanity," says Professor Whitehead, "can be defined as the process of transforming society so as to make the original Christian ideals increasingly practicable for its individual members." A younger thinker, Buell Gallagher, has put that answer even more succinctly: "Human nature is, by God's grace and man's obstinacy, what it is. But it is for humans to say what, with God's help, it shall be."

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Fresh from the press, "Alcohol Its Effects on Man," a book by Haven Emerson, M.D., Professor of Public Health Practice in Columbia University; editor of "Alcohol and Man" gives promise of being one of the most readable, informative and useful books upon the subject of alcohol. It should be in every home, school and church library in our land. D. Appleton-Century Co., New York, $1.00.

We have been taught that power divorced from a sense of social responsibility is a public menace.—Worth Frank.

Interracial Cooperation

By James E. Clarke

IT IS upon invitation of the editor that this article is written, and upon the intimation that something is wanted out of experience, which may be of value to the cause of interracial relations, particularly the relations between the white and the black races in our own country. Therefore, the attempt is made to write simply and frankly, out of years of experience.

It may be well to begin by saying, for the benefit of those who assume otherwise, that the writer is a native of the North, who came to the South 40 years ago. Such being the case, it is rather obvious that he did not grow to manhood with a Southern point of view with regard to the Negro. On the contrary, he did grow to manhood with what, in the days of his youth, was a typical Northern point of view concerning the treatment of the Negro in the South. He has lived to learn, as have many who have grown old along with him, that the Southern belief as to the purpose of the North in helping the Negro was a mistaken belief and the Northern view of the Southern attitude toward the Negro was equally mistaken.

Of course, the remarks just made apply to the sections of the country as units. There were always people in the North who had a fair and unprejudiced understanding of the point of view of the South and who did not attribute to the whole South the un-Christian, not to say inhuman, attitude of some Southern white men toward Negroes. On the other hand, there were always intelligent Southern Christians who never did believe—at least since the selfish, politician-dominated days of Reconstruction—that the North was trying to subject Southern whites to the rule of Negroes or promote intermarriage between the two races. But, prejudiced people on both sides only fanned the flames of prejudice and made it more difficult for the other kind of people on both sides to deal in a wise and Christian spirit with the relations between the two races where they live side by side.

Imigration of Southern Negroes into the North has brought clearly into the light the fact that racial prejudice, based on

color or on previous condition of servitude, is just as likely to exist in one place as another. With the exception of a few small communities in the mountains, it has never been true of the South that it sought to bar the Negro from all communities or all opportunities; yet there are still many towns in the North where a colored man may not live. There are, of course, people in the South—as everywhere else—who will exploit the Negro—or anybody else—for their selfish interests. On the whole, however, the writer's experience has been that most of the people of the South—and particularly the intelligent, Christian people of the South—have been and are sincerely seeking to find the way by which two races might live side by side without conflict and in real cooperation; and when he writes "most of the people" and "intelligent, Christian people" he refers to people whose skin is black, as well as those whose skin is white.

The way was difficult—just as it is difficult to put into effect in a typical society which is only nominally Christian, many of the ideals which are truly Christian. It was all the more difficult when persons from without, though not always intentionally, prevented the only wise method of procedure. Sometimes they were sincere, Christian people, who sought to do good, but without real understanding of the problems; and sometimes there have been persons, like Communists leaders of recent years, who, for the purpose of promoting their own projects, have not hesitated to cultivate racial hatred.

This very sketchy summary of the past leads up to the expression of the conviction that the wise and Christian way is the way now known by the term "interracial cooperation." It means that intelligent Christian—yes, and Jewish—leaders of both races come together as man to man and woman to woman, without regard to race, color or previous condition, but recognizing that all are children of a common Father, and face the common problems as members of a family would face their problems. Such leaders have sense enough to know that the real solution of those problems which are called interracial must come from within, from the building of the desire and purpose to work together toward the ideals of human brotherhood. Help may be secured from laws and from various institutions and organizations, particularly by securing the right kind of law officers—too often

the wrong kind; but the main reliance must be placed upon the cultivation of that spirit of cooperation and its extension to other members of both races.

Speaking to seven or eight hundred Negro school teachers not long ago, the writer remarked that our so-called interracial troubles did not arise out of the fact that some were white and some were black, but, rather, out of the fact that all were green—that is, they did not know, they did not understand one another. The program of the interracial commissions, found throughout the South, is to bring together the kind of people who are willing to learn and thus make it possible for them to know and understand.

For instance, just a few days before these words were written the writer, along with 20 or 30 white men and women of his city, most of them being college teachers, met with a considerably larger number of Negro students and teachers, to make plans for furthering the cause and the spirit of interracial cooperation in the colleges and schools of the state. One speaker was a native of South Africa, now a teacher in Fisk University. He pointed out that in the part of the world from which he came the real problem was not one of color, but of geography. In some parts of South Africa there is real cooperation; in other parts gross misunderstanding and conflict. The difference is a difference in the spirit which actuates the groups in those different sections.

This is just as true of the United States. The solution of this problem, like the solution of practically every other problem, lies in the spirit with which it is approached by both parties. This truth needs especial emphasis just now, for recent events—perhaps mainly due to the nervous tension which has characterized these trying years—have had the effect of causing the advocacy of another method. It is the war method, which springs from the spirit of race or class hatred—a spirit which is being cultivated not only by the manufacturers of armaments, who seek financial profit, but also by certain groups who, in the interest of their own organizations, preach the doctrine of class struggle.

We are compelled to face the fact that, after years of fewer lynchings, 1933 brought us a shocking number of inexcusable and inhuman acts under mob law. It was not surprising that such happenings aroused more than righteous wrath—even appeals

by what a Negro paper calls "Negro Zealots" to the effect that the only way left was for Negroes to take up arms to halt mobs. This was advocated by an official of the N. A. A. C. P., as reported in *The National Baptist Voice* of November 11. There, too, is quoted *The Baltimore Afro* as asking, "Why not armed resistance? Why not less jazz and more target practice in the Lynching Belt?"

Suppose Negroes in general follow such advice, what will happen? Exactly what happens in war. Racial hatred will be fanned into flame. Passions will be aroused which cannot be allayed for years. Fortunately, Christian Negroes know this as well as anyone else. Their attitude is well voiced in *The National Baptist Voice* whose editor, while sympathyzing "with Zealots who are impatient with the slow growth of a moral sentiment against lynching," yet points out how Jesus differed from the "fiery leaders" of his day and urges that the method of Jesus should be followed. It specifically advocates cooperation with the Southern Commission on Lynching in their "efforts to fight the lynching evil, to reduce race tensions and better racial conditions," saying that there are "fair-minded white Americans and we need to cooperate with them."

The gist of all that as here written may be thus summarized: The only method ever yet tried which gave promise of real and permanent success in solving interracial problems is the method of interracial cooperation, based upon the Christian teaching concerning the brotherhood of man.

In Canada the chief educational efforts in the direction of temperance are being made through our elementary schools. There is an excellent textbook on physiology which with a proper background states the physicial consequences of intemperance. This seems to me the soundest method of approaching the problem. It is not isolated from the general question of physical, moral and mental health. I believe that the schools afford the best medium for instruction in true temperance for the individual. —*H. J. Cody, President, Toronto University. Taken from "The Next Step After Repeal in Religious Education," January 1934.*

The Moral Leadership of the Church

By Jesse H. Baird

IF ONE were to write on the above theme in his weaker moments he might be tempted to treat it like a certain essay on "Snakes in Ireland": "There are no snakes in Ireland." A pretty good case could be made out for the thesis that the church has no moral leadership in America today—as far as the general public is concerned.

Prohibition, the "noble experiment" toward which Protestant Christianity battled for a whole century, has been flung back into our faces, repudiated. The quiet, worshipful American Sabbath which we inherited from our fathers, is gone, except in a few sheltered nooks. Our high standards of purity for home and sex, our inheritance from Puritan origins, are discredited and besmirched with mud. A philosophy of lust is being blatantly proclaimed through motion pictures, magazines, books and even in the class room. One would have to be an ostrich and keep his head buried in the sand to believe that Protestant Christianity is setting the moral standards for America today.

The reasons for our loss of leadership are fairly clear and obvious. First, we are passing through a period of general revolt. Our civilization is readjusting itself to a new era of some sort. In one "century of progress" (of scientific discovery and invention) every phase of our living has been turned upside down and inside out. From a nation of hard workers, a single century has geared us up to machinery, until we are machine fed, machine clothed and machine entertained. Transportation has increased its speed from four miles an hour to four hundred miles. Methods of instantaneous communication have widened the borders of our communities until we live in constant awareness of the whole world, its deeds, its thoughts, its customs—and especially its sins. Power has been harnessed and applied until every American has the equivalent of thirty slaves to do his bidding. By way of the "movies" one may travel to every land, visit every city of the world, explore the jungles of Africa and sail over the South Pole, without discomfort or any considerable

expense. By the advance of the healing sciences human life has been lengthened twenty years. Sound can be seen and light heard. Light sufficient to flood a city and turn night into day is turned on by a ray from a star forty light years away. These wonders have charmed us—hypnotized us. They have also unsettled us. The tremendous new sources of power are available to the evil minded as well as to men of good will. Crime, armed with high powered cars and machine guns, has become almost invincible. War, equipped with machine efficiency, has become a game of wholesale extermination and suicide. Youth is set free with a power in its hands which is straining its self control and judgment to the point of general breakdown. A terrifying wave of juvenile criminality is sweeping the nation. Homes, which have the possibility of being comfortable, beautiful and interesting beyond all of the dreams of the past, are breaking under the jazz whirl of excitement. With the machine doing almost everything that needs to be done, the nation is confronted with a staggering problem of surplus time—demanding an almost universal redistribution of jobs and leisure, as well as a new education in ways of using leisure constructively.

Under the stress of this vast readjustment it is not surprising that there is a spirit abroad of restlessness, experimentation and revolt. An adolescent psychology has gripped the whole world, from conservative old China to Bolshevik Russia. While the readjustment continues in process—and who knows how long it will continue—moral leadership is going to be very difficult. It is like the moral leadership which distracted mothers have to exercise while Johnny and Jimmie are passing through their early teens. Nevertheless, the possibilities for moral leadership today are tremendous and challenging. It is a time for the Church of Jesus Christ to gird her loins anew; assume a new spirit of faithfulness to her task, patience, humility and loving sympathy; and be in season and out of season, witnessing for Her Lord, His standards of living and His saving power. The very excesses of the time are sobering many minds and sending people in search of moral and spiritual leadership. Wickedness is always its own undoing. "Give a thief enough rope and he will hang himself." The same is true of the drunkard and the libertine. The pendulum will eventually swing back. In the mean time, let us make a

pronouncement like Joshua: Whatever others may do, "as for me and my house [my church, my denomination, my Christian sector of America] we will serve the Lord." We cannot keep the birds of evil from flying over our heads but we can keep them from nesting in our hair. We can keep our own lives clean. What a challenge there is today for Christians to "come out from among them" and be different! We can pluck a brand from the burning here and there as we reach out a hand of kindly helpfulness to some other life which is slipping. And we can quietly lay foundations for a new moral leadership in the nation. Might we not hope to make it a more real leadership than that of the past? They repudiated the leadership of our Lord and crucified Him, but He made His cross His throne. Perhaps His Church much climb a new Calvary in our day, in order to play her appointed part in the moulding of a new age. His will be done.

There is also a new and uncharted realm of moral statesmanship which seems to the writer to be demanding our investigation. One of the reasons why the moral leadership of Protestant Christianity is becoming more difficult in America is the fact of a new, increasing complexity of our population. America began as a Protestant Christian civilization—almost a Protestant theocracy. Up to almost the present time Protestant leadership was *the moral leadership* of the country. When the various branches of Protestantism could agree on anything they could usually bring it to pass, in time. In the last generation, however, this situation has become entirely changed. Two new groups have come to live in our midst—two groups representing vast numbers, a cohesive unity welded by millenniums of tradition, and with very decided views and ambitions of their own concerning moral standards. These two groups are the Roman Catholics and the Jews. It was primarily because they were in opposition to us that we failed to make Prohibition a success. Any one who has fought Prohibition's battles knows that such is the case. It is largely because of them that we have lost our Puritan Sabbath. The Jews hold another day sacred. The Roman Catholics have a different idea of the Sabbath observance—the "Continental Sabbath," so called. We think it is a lack of observance rather than an observance. But whatever we think, that is what has happened to

(Continued on page 20)

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Wonderful Story of Life (for girls or boys) *5 cents*	Superintendent of Documents U. S. Government Printing Office, Washington, D. C.

Those Barriers of Race

By Robert N. McLean

UNTIL recently, missionary barriers have been almost entirely barriers of distance. The oceans have always separated us from the foreign field; and even in the home land, distance has been the great obstacle to be conquered. The first home missionaries went "out west" into the wilds of Ohio, Kentucky, and western Pennsylvania. Later they crossed the Mississippi to Saint Louis; then they traversed the broad prairies in covered wagons, and finally they conquered the Rocky Mountains, and came to the Pacific coast. But always we have thought of missionary endeavor in terms of distance which had to be overcome.

Today we are facing a changed frontier. Palatial ocean liners have brought the Far East almost to our back door. The long journey across the plains which used to require from four to six months, can now be made in an airplane in less than a day. The old barriers are gone, but new ones have come to take their place, for our barriers are barriers of difference, rather than barriers of distance. There are differences of education, of culture, of language, of social background; but the most difficult barrier which the church has to cross in the task of carrying the Gospel to every creature, is the barrier of racial difference.

This is no new barrier. The Greeks called all other people "barbarians." The word is onomatopoetic, which means simply that "barbarians" were people who said "ba-ba-ba," or spoke a language which no one could understand. Jesus came at a time when people were very intense in their racial misunderstandings and hatreds. The Jewish Pharisee daily thanked God that he had not been born a dog, a woman, or a Gentile.

And yet Jesus knew how to cross this very difficult barrier of race. When others of his people habitually crossed the Jordan, journeyed up the east side, and then recrossed below the Lake of Galilee in order to avoid going through the territory of a despised people, Jesus in going to Galilee must "needs go through Samaria." And it was while he tarried for a moment, wearied, at Jacob's well, that he gave us a subtle explanation of one way in

which we can grapple with this difficult problem of race.

The Samaritan woman was surprised when he said, "Give me to drink," because "Jews have no dealings with Samaritans." So perhaps we have always read that explanation. But if we examine more carefully what John says, we find that his remark means literally, "for Jews do not use things together with Samaritans." What was it that Jesus was proposing to "use together" with the Samaritan woman? Undoubtedly it was the vessel with which she drew water, and from which she was accustomed to drink. He was ready to put his hands where her hands had been. He was willing to put his lips to the brim which hers habitually touched. He was ready to "use things together" with a foreigner.

This, after all, is the crucial test in this whole question of race. Are we willing to "use things together" with foreigners? Is the same sub-social equipment available for all, without distinction of race or of color? Can we use the same restaurants, the same theatres, the same street cars, the same Pullmans, the same stations? Such questions strike home to our hearts, just as they strike at the root of the whole matter. But this was a test which Jesus was able to pass.

That we are not able to do this successfully is a fact evident throughout the whole country. In many cities of the South negroes pay the same taxes as white people—taxes which support parks and playgrounds, and they are not permitted to use them. They are compelled to support the Government, but they are not allowed to cast their votes which shall determine that government. Nor is it fair for those of us who are in the North to point a finger of scorn at those who are unable to cross racial barriers in the South. The Californian who cannot understand the race problem in the South, erects barriers of discrimination between himself and the Oriental. In fact it seems that the farther we are away from people of different races, the easier it is for us to understand them, and to sympathize with them.

In "trying to use things together" our greatest problem arises when we have to do with people who are manifestly different. We seem to be able however, to assimilate people of other races if they have the same color of eyes and skin, and the same general features.

Professor Robert E. Park has said: "Race prejudice is a func-

tion of visibility. The races of high visibility, to speak in naval parlance are the natural and inevitable objects of race prejudice." In a great church gathering where representatives of many countries were brought together in one of our American cities, the colored delegates found that they were refused service in certain restaurants. It was noted, however, that the Hindoo delegates, although just as dark of skin, had no such difficulty, and so some of the negroes visited a department store, and bought several yards of white mosquito netting, which they draped gracefully about their heads in the form of turbans. They then returned to the restaurants where before they had been refused service, and were treated with the utmost courtesy. Our prejudices, as Professor Park says, run along the lines of high visibility, but it may be possible for us to drape them with a cloak of charity, and so forget them.

In the use of the same sub-social equipment, we are probably having more success in our schools than anywhere else. In the South a stubborn fight has been fought along this frontier and colored children are still segregated. In California, however, where prejudice against Orientals is strong, Japanese and Chinese children are educated in public schools along with Caucasians. It must be admitted also that Japanese children quite regularly are found at the head of their classes.

Usually where a community is using the same schools for the education of its children, the problem exists rather in the minds of the adults than in the minds of those of the younger generation. It is a significant fact that racial prejudice is a cultivated not an inherited taste. The writer driving through a crowded cosmopolitan district of Los Angeles, saw three little girls of primary age returning from school. One was a flaxen-haired American, the second was a Japanese and the third a Mexican. Their hands were clasped and they were laughing and talking with the greatest friendliness. Apparently they were having no difficulty in crossing racial barriers.

A teacher in one of our city schools noted a peculiar friendship between an Italian and an American girl. One morning, however, the little American would have nothing to do with her former playmate. Questioned by the teacher she remarked—"My mother doesn't want me to have anything to do with Dagoes."

Children instinctively recognize personality across the lines of race; and the problem which we are facing is one which we adults daily create for ourselves.

But the most lamentable fact is that we are not able to use the same churches together. Of course much is to be said about the necessity of recognizing racial psychology and cultural background. Many foreign language churches have been perpetuated because of difference of language; but when all such necessary allowances have been made, we must still face the fact that we are maintaining language churches in this country in many places simply because we have not learned to "use things together." Very frequently the blame for this condition rests quite as much with the foreigners themselves as with the Americans. Immigrants who still feel the strangeness of the new conditions under which they are living, like to congregate by themselves in their own churches on Sunday; and yet there have been instances where missions for foreign speaking people owe their very existence to the fact that their brethren of the same denomination have not wanted them to worship in the same church.

A Mexican woman whose two little children were regular attendants in the Mexican Sunday school in the town where they had been living, moved to another community where there happened to be no foreign language church. On the first Sunday morning she dressed the children in their best, and sent them to the American Sunday school of the same denomination. Timidly they made their way into the main church room, and sat down. No one noticed them, and no one came to show them to classes. Finally officious people began to talk behind their hands, and at last a man came to them and said: "We think that you must have made a mistake; this is an American Sunday school." Such a thing perhaps would not have happened in many churches; and yet it is an illustration of how hard it is for us to use even the same churches together. In far too many more communities, the church officials would give such children a royal welcome, and then in a burst of enthusiasm, would get busy, and see that a mission was organized especially for them, in their own community.

A church in Los Angeles, however, has met the problem in an entirely different fashion. Bethesda found herself following the

usual course of a down town church. From what had once been a splendid residential district, the American people of the older stock began to move out to the newer suburbs. For a while many of these kept up their church affiliation, but most of them later transferred to churches nearer by. Their places in the old community began to be filled by Mexicans. The problem which the Bethesda church faced was not a new one, but they solved it in a new way. Precedent established in other similar fields might have dictated the sale of the property, and the disbanding of the church, or its removal to one of the suburbs. But the officers of the church decided that God had placed them in the community to serve it. The constituency had changed, and so the program was changed accordingly. Services were held at first in a small room in Spanish to meet the needs of the Mexicans. Today the main room is used for the English language group in the morning, while the Mexican people have it for their service at night. There are now more Mexicans than Americans in the church.

After all, it is one thing to do something *for* people, and it is quite another thing to do something *with* them. And we shall never be able to cross those racial barriers in this country, until we learn to "use things together."

The Moral Leadership of the Church

(Continued from page 13)

our Lord's Day. It is because of these groups that we have lost the Bible from our public schools. They have different ideas of sacred literature and have made the perfectly American demand that their religious freedom should be recognized in the schools. They have gotten their freedom but it has resulted in the raising up of a generation of American boys and girls, multitudes of whom are spiritually illiterate, unprepared therefore to make the moral decisions which our age is demanding of them.

One way to react to these obvious facts is to get angry and excited and launch movements against Jews and Catholics. Such a procedure is both foolish and unchristian. We might as well launch a movement against red hair or blue eyes. These people are part and parcel of the human timber of which present-day

America is built. And future America is going to be moulded even more by the desires and convictions of these people—whether we like it or not. Any one who is living in one of the metropolitan areas of America knows that this is true. Furthermore these are not bad people. Personally, I am opposed to some of their ideas and customs. If possible, I am going to see to it that some of these customs and ideas give way in the future practices of America to Protestant ideas and practices; because I believe the Protestant ways are better. But I repeat, these are not bad people. Many in both groups are splendid people—brilliant of mind, beautiful of spirit, with deep convictions concerning both private morality and public welfare. They are patriotic lovers of our common country and join with us in wishing the best for America, even though their ideas may not always agree with ours.

Even in comparing ideas with these peoples it is surprising to to find the wide range of our agreements and the fairly small area of our differences. In the subscribing of Community Chests and the whole humanitarian task of our communities we are working in perfect comradeship with Jews and Roman Catholics throughout the nation. In movements for industrial justice, world peace and allied causes we find we can see eye to eye with them and work together in accord. It has been my pleasure to fight with them in perfect cooperation for the securing of legislation whereby one of the states of our nation might provide religious instruction for all of her children, by the well-known plan of released time, whereby the schools cooperate with all churches and creeds. That is what I consider The American Solution for our religious education problem—a solution which must be worked out or America will go down for lack of moral instruction in her citizenship. Roman Catholics and Jews have shown themselves in perfect accord with the plan. I do not know what could be done toward working out a common program for the elimination of the drink evil. Personally, I do not feel like compromising one iota with that destroyer. But I believe there are possibilities for constructive action if we would sit down with these other groups and compare our ideals and convictions, in calmness and mutual respect.

After all, these groups of which we have been speaking are

our fellow religionists, fellow idealists. We have much in common, much that we will win or lose together. The real antagonist to our moral ideals is the fellow still farther off—the unreligious man who is indifferent to morals, the anti-religionist who is actively opposed to both faith and morals, the Atheist, the vicious hordes of crime and vice, and the traffickers in evil whose very success depends upon overthrowing our morals and bringing confusion into the nation. I may be mistaken, but it is my growing conviction that the one hope for moral control and guidance in America is for all religious groups to make common cause and stand shoulder to shoulder in a united program—at least, with as many issues in common as possible. If we fail to do that and continue to fight each other, it simply means that while we quarrel the vicious elements will have things their own way and America will continue in moral confusion.

Here is the present alignment of that great parliament known as American public opinion: on the right wing are the Protestant Christian groups numbering into the hundreds, holding a somewhat common moral conviction, with fair possibilities for common action, and representing the largest spiritual unity of our population; next, as the center, are the Roman Catholics, Jews, Mormons and certain other groups which we do not usually consider a part of our religious fellowship, differing from us at many points, but on the whole committed to moral ideals quite similar to our own; and then on the left, blending off are various blocks of opinion and lack of opinion,—the indifferently non-religious, the anti-religious, the pleasure seeking dissipated worldlings, the traffickers in vice, and the criminals. To assume moral leadership in America demands the securing of some sort of a majority decision from this parliament of opinion. To be sure, God and one man are a majority. And we have a power beyond our numbers if our faith and zeal remain intact. Nevertheless, we should face the practical fact that if we hope to see any common movement toward righteousness in our nation we Protestant Christians cannot go it alone. The only strong moral leadership to be hoped for will be attained by the religious groups making common cause against the forces of evil.

The Sons of Belial are in the Saddle. God and country are calling the church to assume her logical role of moral leadership.

Like that British statesman who spoke in London when England's back was to the wall, in the World War, we should "thank God who has matched us against a day like this." It is a day for girding our loins anew, undaunted by seeming defeat. It is a day for faithful, humble witnessing in season and out of season, with uncompromising loyalty to our ideals. But is it also a day for new thinking, new methods and perhaps new alignments. Theodore Roosevelt said, "I will go with anybody as far as he is right." Personally I long to grasp hands with other sects and creeds in whatever things we commonly believe to be right, and thereby attain a moral strength in the nation which will check the onslaught of the forces of disintegration.

Lead on, Oh King Eternal!

American Foreign Policy and Naval Construction

THE Executive Committee of the Federal Council of the Churches warmly commends the constructive policies being enunciated by President Roosevelt regarding the conduct of our relations with the nations of the western hemisphere. We rejoice in the successful outcome of the Pan-American Congress at Montevideo. We are in full sympathy with the President's declaration before the Woodrow Wilson Foundation on December 28 that "the definite policy of the United States from now on is one opposed to armed intervention," and that "the maintenance of law and the orderly processes of government in this hemisphere is . . . the joint concern of a whole continent in which we are all neighbors."

We are gratified that the United States has refrained from military intervention in Cuba and we are heartily in favor of the proposed abrogation of the Platt Amendment which seriously impinges on the sovereignty of the Cuban Republic. We are convinced that if these and kindred policies are faithfully carried out the peace of the Western hemisphere will be assured.

We believe, however, that the administration's naval construction policy seriously compromises all that is implied in a "good neighbor" policy. The current naval budget already provides for continuing construction on 20 war vessels. The program of

naval expansion authorized under the Public Works Administration further provides for the construction of 32 naval vessels at a cost of $238,000,000. Supplementary appropriations allocated to the navy by the Public Works Administration, total approximately $37,000,000. In addition to all this, it is now recommended by the House Naval Affairs Committee that the President be authorized to undertake a five-year building and replacement program of more than a hundred ships, to cost close to $400,000,000. Were the pending naval legislation to be enacted it would mean that in addition to the current building provided for in the regular budget of the Navy Department, the United States, within less than a year's time, would have authorized a new naval construction program that would cost approximately $700,000,000. This would be by far the largest program of naval expansion ever undertaken by this country in time of peace.

We believe that this program of naval expansion will tend to develop in our own and other countries a state of mind that will make difficult if not altogether impossible a general reduction of armaments by international agreement. We believe that the adoption of this legislation would considerably aggravate a world situation already tense and serious, stimulate further naval competition among the principal maritime powers, and jeopardize the success of the 1935 naval conference. We are, accordingly, opposed to the adoption of the so-called Vinson Naval Building Measure, and especially so at a time when constructive programs of social welfare are being crippled and thousands of schools being closed for lack of funds.

We therefore register our unqualified opposition to the projected program of naval construction. We request our Department of International Justice and Goodwill to transmit a statement of our action to the President and to the members of Congress. *Statement adopted by the Executive Committee of the Federal Council of the Churches of Christ in America, January 26, 1934.*

After Prohibition—What?

By J. A. Stevenson

THE repeal of prohibition raises the question, in the minds of both the friends and enemies of intoxicating liquor, as to what will be the status of alcoholic beverages in the days to come. One cannot reply to the inquiry without first making a careful appraisal of the present situation.

The Amendment Repealed Through Apathy

The total vote for repeal seems to be less than one-third of the total voting population, and in the first 20 states voting, 25½ per cent voted for repeal. Vast numbers of citizens were not sufficiently interested to express themselves. There are several reasons for this indifference. Many good people have forgotten the great evils of the liquor traffic prior to prohibition. The wet press had convinced the public that conditions were unbearable and that only repeal would cure the evils. Many intelligent people were led to believe that there was more drinking than before prohibition. A large number of young people had never had an opportunity to know of previous conditions, and were led by these same papers to believe that we now have an unprecedentedly evil condition. The attitude of the administration at Washington convinced many that the case was hopeless. An attitude of "what's the use?" prevailed. Added to this was the conviction that vast amounts of money were going into the hands of criminals that would go into the federal treasury if repeal was affected.

It would be a great mistake to identify the apathy with regard to prohibition as apathy with regard to liquor. Great indifference with regard to a method of dealing with liquor is compatible with great antipathy to liquor. It would seem to be fair to conclude that practically all of those who have a real interest, personal or economic, in liquor voted for repeal, but that the great majority of voters have not expressed themselves in this referendum upon the question of liquor.

When the 18th amendment was passed, the enemies of liquor for the most part thought that the war was over. It was now the task of the government, and Uncle Sam had a way of doing things that was conducive to confidence. Not enough attention was given to presidential lack of interest, political enmity and devastating greed. The case was not settled by the adoption of the 18th amendment; nor will the case be settled by the repeal of the 18th amendment.

There are two great reasons for that fact. The first is that the repeal of the amendment will in no manner repeal the inherent evils of the liquor traffic. Anybody that believes that the brewers and dealers in liquor have joined the good citizenship league is doomed to disappointment. The other reason is that the repeal of the amendment does not carry with it the repeal of the hostility of forward-looking men and women toward this supreme evil of the human race nor their ability to deal with it.

Must Face Difficulties Frankly

It must be recognized that there is no such thing as a final solution of the liquor problem. Many talk about the solution of the liquor problem as if it were similar to a jigsaw puzzle, that somebody will find the missing piece and, presto, the liquor problem is solved. It is not so easy as that. This is a vital, not a mechanical problem. Progress usually comes by processes, trials, discouragements, failures and new trials. If a wall is built against liquor, a way is found under, over or around. Liquor will not stay put; there is too much ferment about it. If a present solution seems to be found, a new generation comes along and pays the same prices to learn the same lessons. Political difficulties are ever present. Alcohol has ever been potent in producing political corruption. Great causes have been placed in the hands of politicians who have been too little to withstand the temptations to easy money and easy political security. The appetite difficulty is ever present. The constant urge of a narcotic-formed habit is insatiable. Men will apparently do almost anything in order to get drink, and will imbibe almost any kind of drink if it has a "kick" in it. Law, reason, results will not restrain the human who is mentally and physically unbalanced by drink.

It is of primary importance for the temperance advocate to get the clear conviction that this is a continuing war with a continuing enemy. New strategies, new resources, well financed and persistent new adherents, all are essential in order to meet new assaults of the alert enemy.

Stabilize the Temperance Morale

This is no time to build wailing walls. The repeal of the amendment is a tragedy only if we look upon it as a lost cause instead of a new challenge. No such cause can ever hopelessly be lost unless those who carry on become hopelsssly discouraged. The temperance forces have taken it before standing up, and they must so take this. There must be no sag in our souls because there has been a great sag in the political and moral leadership of our country. We have not lost a cause—we have lost but an amendment. We need to have a care about that great curse despair. The temperance cause is possessed of great spiritual resources, has at heart the welfare of humanity, and therefore will rise up in newness of faith, courage and resources.

A Great Awakening Is Due

Those who have been afflicted with the sleeping sickness are due to have an unpleasant awakening in the near future. Unless there has been a revolutionary change in alcohol, in human nature and in the character and methods of the dealers in alcohol, there will be such a revival of the evils of pre-prohibition days that the country will be galvanized into attention. If the predictions of the liquor forces as to the revenue that will accrue are but approximately true, there will be such an orgy of drinking that the devil himself will have cause to blush. History presents cumulative evidence that easy accessibility to liquor results in increased drinking. The states that do not make adequate preparation for this deluge will be caught as were the mockers of Noah. The beast of prey cannot prosper apart from cash and customers. American homes must furnish the cash and American fathers and mothers must furnish the customers.

A Great Awakening Will Produce a Great Program

The coming educational program will be superior to those of the past, because more and better material is available. The facts

that call for the elimination of this evil are more numerous and more convincing than ever before.

There must be a rebirth of education in the home. In the rush of this machine age too much education has been delegated. The home never can be excelled as an educator in the things that make for character. This education must not only be an education in the facts pertaining to liquor and other great anti-social evils, but will also present the Christian philosophy of life with due emphasis as to the relations of a Christian toward all of the problems of humanity. A young soldier said to me on the edge of the Argonne: "There is only one thing that counts; that is what one gets at his mother's knee." The best way to have Christian citizens is to grow them in Christian homes.

There must be vitalized education in the Church. There ought to be a selected director of education in every congregation. It is a great privilege for a pastor to cast a prophet's mantle over some youth who has an evangelical and social passion, and so have an intelligent part in promoting education in his parish and a worthy part in the development of a leader for the days to come. This leader ought to have a select circulating library that will make it possible for those whose hearts have been touched to feed upon the intellectual and spiritual pabulum that social-minded Christians ought to have. This is a great opportunity for the organization of study classes that will make a thorough study of the liquor question. It will be a great day when every church shall have in it a group that knows the biblical, sociological, economic, scientific and spiritual reasons for enmity to liquor.

Church members must take a new interest in the education in our public schools. We have great reason for satisfaction in the type of men and women who teach the children of the land. The National Education Association is a great asset to the law-abiding forces of America. These educators will need and will welcome constructive support to an adequate educational program in connection with the liquor evil. All worthy citizens and especially those who believe in "true temperance" ought to support and cooperate with all educational agencies, in order that no youth shall be graduated who does not know definitely that alcoholic beverages are inherently detrimental to the welfare of

the individual and of the human race, that the traffic in alcohol is an economic parasite, and that the political influence of the liquor forces has been most offensively corrupting.

Progressive Legislation

It is not to be doubted for a moment that the liquor forces will, as ever, be against any legislation that will in any manner limit their business. They will put their wealth and narcotics against the conscience and intelligence of drys. There will as certainly be progressive legislation supported by those who want to keep the drink evils to a minimum. It will not be surprising if some states that have voted for repeal of the amendment will adopt state prohibition. Local option will doubtless again come creeping up against the tide. No one can make any worth-while prediction as to how far the opposition to the old saloons will prevail. Probably some states will make an attempt to try out some of the Canadian types of control. It is to be hoped that only total abstainers will be able to secure drivers' licenses. There will be experimentation and failures, and more experimentation. While the leaven of unrighteousness works, there will be the intelligent men and women devising ways and means to cramp the enemies of social progress. This will call for the development of a new type of public-spirited citizen who will be willing to count public office an opportunity to render a public service. Great Christians must learn to be great citizens and to lead in great adventures.

This legislation must provide adequate penalties. One of the great evil practices under prohibition was to inflict penalties that were totally inadequate. The penalties against lawbreakers ought to be such that the business of infraction will be a money-losing business. These penalties ought to make jail penalties imperative for certain types of criminals. There must be public sentiment for enforcement. The courts must be made to know that the penalties pronounced must be sure, speedy, and adequate.

A Christian Crusade

Academic ability is never a satisfactory substitute for a moral passion. We have had too much pious placidity and ecclesiastical complacency. Sentimental wistfulness never outlawed an

anti-social evil. Jesus came to destroy the works of the devil. "Because thou hast loved righteousness and hated iniquity, God hath anointed thee with the oil of gladness above thy fellows." Intellect may lay the rail, but emotion must drive the engine. We need to lay anointing hands upon a school of prophets who shall go out with biting, burning, blasting messages that shall inform and inflame the sensitive minds of human-loving and God-fearing souls, that the issue may be made, resources developed, campaigns organized and Christian crusades carried on against this supreme enemy of the individual, the home, the school, the Church and the Kingdom of God. The Church is ever an unrelenting enemy of alcoholic beverages.

In order to make this crusade effective, certain personal responsibilities must be assumed by Christian people. The effective temperance advocate must avoid even the appearance of evil. At the head of these responsibilities stands total abstinence. No Christian can talk effectively as a temperance advocate if his breath carries the odor of liquor. He does not belong to that Christian order that says, "If meat make my brother to offend, I will eat no meat while the world stands." The true friends of temperance must refrain in the renting of their property to liquor interests, in owning stock in liquor producing companies, in tacitly consenting to lax law enforcement from giving comfort and aid to the liquor business.

In this great and challenging program, certain failure is ahead if the Church does not seek great mountain-top transfigurations, by which she shall find the spiritual resources that will enable her to cast out devils with prayer, and in the name of the Lord Jesus Christ.

This article first appeared in the Presbyterian Banner of November 9, 1933. It is now being published in pamphlet form and can be secured from the Sales agencies for limited distribution.

Current Films

The estimates of films here reproduced are obtained from the National Film Estimate Service. We shall appreciate the comments of our readers as to the value of these previews This service is offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Moral Welfare. Films approved for any one of the three groups are included. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Beloved (John Boles, Gloria Stuart) (Universal) Pleasing, wholesome, episodic picture of four generations, Vienna 1838 to modern New York. True musician's lifelong aspiration to compose great symphony finally realized as grandson still carries on. Charming contents of the picture superior to the technique.
For A: **Good** For Y: **Good** For C: Little interest

As Husbands Go (Warner Baxter) (Fox) Lucile (wife) and Emmie (widow) find romance in Paris. Lucile plans to divorce devoted husband, but back in Dubuque her nerve fails. Paris rival comes, understands and goes back alone. Emmie and Hippy furnish the comedy, such as it is.
For A: Fair For Y: Perhaps For C: No interest

Emil und die Detektive (Foreign cast) (German Production) Country boy visits grandmother in Berlin, is robbed by sinister stranger on train. Trailing and capture by hero and city kid pals make cumulative thrill. Masterpiece of child-acting and true cinematic art. Real acting instead of mere Hollywood megaphone-obedience.
For A: **Exceptionally fine** For Y: Probably good For C: Probably good

Gallant Lady, The (Ann Harding, Otto Kruger, Clive Brook) (U.A.) Airplane tragedy robs fine heroine of her husband-to-be. Her struggles thereafter to carry on for herself and baby are made intensely appealing and interesting by fine acting and very human characters. She wins out. Mature, skillful, delicate, convincing.
For A: **Very good** For Y: Unsuitable For C: No

His Double Life (Lillian Gish, Roland Young) (Paramount) Delightful entertainment, pointed by the deft comedy touch of Roland Young as a celebrated but abnormally shy artist who exchanges identities with his valet and meets with amusing complications as the result. Based on Arnold Bennett's famous story.
For A: **Good** For Y: **Very good** For C: Doubtful interest

I Was a Spy (Conrad Veidt) (Fox-British-Gaumont) Tense, vivid, convincing, finely acted war-spy story with well-knit plot. Grim realities of 1915 in Belgian city under rigid military rule, desperate and heroic patriotism of Belgians, ghastly havoc of war. Somewhat anti-German, but still more anti-war. Probably finest "spy" picture yet made.
For A: **Excellent of kind** For Y: **Fine of kind** For C: Too strong

Nana (Anna Sten, Richard Bennett, Lionel Atwill) (U.A.) Notable screening of Zola's novel of career of beautiful wanton, from gutter to social and artistic heights in Paris 70 years ago, and finally back to suicide. Splendidly set, acted, directed and photographed. Marks Sten as oustanding screen actress.
For A: **Excellent** For Y: By no means For C: No

Queen Christina (Greta Garbo, John Gilbert) (MGM) Splendidly produced, regal throughout, with fine supporting cast, this nearly historical picture of 17th century Sweden gives Garbo her finest role to date as the lonely, iron-willed, human queen. Elaborate love episode, sensational and strong, not for youth.
For A: **Excellent** For Y: Decidedly not For C: No

This Side of Heaven (Lionel Barrymore, Fay Bainter) (MGM) Thoroughly wholesome, realistic, sentimental story of happy family and comical maid, suddenly disrupted by crooked embezzlement charge against father. Critical situation brings out best in all concerned, and human little picture earns its happy ending convincingly.
For A: **Pleasant** For Y: **Entertaining** For C: **Good**

Calendar Copy for March

March 4

The prohibition amendment has been repealed but the conviction of the church that the liquor business ought to be outlawed has not been repealed. We shall continue to educate, agitate, and legislate. Education is the answer to ignorance; agitation is the answer to inaction, and legislation is anti-social enmity. With undaunted courage, we proclaim to the world our faith that no righteous cause is ever a lost cause and that we purpose to use every instrument and every opportunity to eliminate the major curse of alcoholic beverages from the protection or tolerance of modern civilization.—J. A. S.

March 11

"Christianity looks to the moral and spiritual regeneration of men as the one fundamental method of transforming the present order."—Worth Frank

March 18

"We wonder if the American investigators have noted a vital fact connected with the situation here—extent to which during the years of government control, liquor and beer have been a dominating influence in the affairs of this province—the extent to which liquor and beer have swayed administration—have influenced legislation and dictated policy. It is one of the tragedies of our experience that while liquor has been ostensibly under control, it has been really in command . . . . Investigators who are here from the United States now will be able to witness, if they inquire deeply enough, this collusion between politics and liquor in its most shameless form."—*Vancouver Province, leading daily of British Columbia.*

March 25

"The Kingdom of God is the true and final Kingdom of Values."—Worth Frank

"THE TRUTH SHALL MAKE YOU FREE"

LEVEL ONE

MORAL WELFARE

Repeal—Solution or Complication?
James A. Crain Page 2

A Presbyterian Program of Temperance Education
Elsie G. Rodgers Page 9

The Church Educating for Christian Family Life and Christian Citizenship
J. A. Stevenson Page 16

June, 1934

MORAL WELFARE

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Peace Makers

AT THE meeting of the General Assembly in Cleveland, the committee on social welfare constructed some thought provoking resolutions upon the subject of peace and they were, with few changes, adopted by the Assembly. Such resolutions are never perfectly satisfactory to anyone. Some will think them too drastic; some too mild, and some will have a divided allegiance. The value of such resolutions does not consist so much in the exact wording of phrases as in indicating an unmistakable drift on the part of the church toward a definite program of conciliation. The results of peace questionnaires, the resolutions of many church assemblies, the virile opposition to war expressed by youth indicate clearly that the days of unquestioning devotion to appeals based upon blind patriotism are gone.

Suspicions of the war making activities of makers of munitions, of great international financial interests, and of unbaptized political leadership have developed into definite convictions that wars have been manufactured for ulterior purposes. Our government, by treaty, has renounced the use of force to settle her international difficulties. The Christian Church ought to give to the government her full measure of influence to fulfill that treaty in letter and in spirit. Jesus did not say blessed are the peace prayers or wishers but blessed are the peace makers.—J. A. S.

Repeal—Solution or Complication?

By James A. Crain

IT IS now more than six months since the eighteenth amendment was formally repealed amid the rejoicing of its foes. What have the results been? Have we rid ourselves of an impossible, unworkable and unenforceable law in order to open the way for a permanent and intelligent solution of the liquor problem, or have we in a moment of political passion wiped out the results of twenty years of effort in one direction in order to return to the old system of liquor exploitation, with no well defined policy or constructive program for the future? Great Britain, Russia, Sweden and other nations have embarked upon permanent policies of liquor control aimed at elimination of exploitation of the traffic and the gradual reduction of consumption and the attendant evils of intemperance. What is the situation in the United States? Are we headed for a permanent liquor policy, or are we in for a period of chaos and a possible return to national prohibition?

Any attempt to evaluate the present situation must take note of the fact that repeal of the eighteenth amendment deprived the federal government of the power to work out a solution of the liquor problem for the nation as a whole. The right to regulate the liquor traffic, aside from the power to impose customs duties on imports, license the manufacture and sale of liquors and determine the conditions under which the product may enter interstate commerce, originally belonged to the general police powers reserved to the States. The chief constitutional significance of the eighteenth amendment was that it transferred the power of regulation to the federal government, leaving to the States only the right to make such laws as would not conflict with federal statutes. Had national prohibition been the complete failure its opponents claimed, any sort of dispassionate political judgment would have recognized the need for retaining this right of regulation to the federal government pending the development of other federal methods of control. Instead, we have embarked upon forty-eight different experiments, many of them forced through legislative assemblies under the whip of a wildly triumphant political party without either legislators or citizens knowing what it was all

about. Had the sponsors of repeal been less concerned with momentary political advantage, less concerned with liquor itself, with liquor profits and liquor revenues, some attempt might have been made to discover an intelligent alternative to national prohibition. When future historians come to evaluate the prohibition era their most damning judgment will fall upon those men—and women!—who, blind to all considerations of statesmanship, whipped public passion to a frenzy in order to bring about repeal, without giving a thought or a care to the permanent solution of the problem. Suggestions of greater or less value were made by men like Colonel Henry W. Anderson of the Wickersham Commission and Mr. John D. Rockefeller, Jr., but demagogery was too completely in control for any counsel of statesmanship to be heeded.

The second important fact to be noted is that regulation of the liquor traffic is now in the hands of forty-eight State governments and that a national policy is impossible under such a system. As to whether such a uniform policy for the entire nation is desirable or not there will be differences of opinion, but the fact that the liquor business in its manufacturing and distributing aspects is an interstate and an international business is strong argument for federal control of at least these features of the industry.

A recent study entitled "Requirements of the New State Liquor Laws" by May Elizabeth Laine and Luther Gulick and published in the *National Municipal Review*, shows the diverse situation existing in the various States as of May 1, 1934. Twenty-one States, all save one in the South or West, still forbid the manufacture and sale of intoxicating liquors either by constitutional enactment or by statute, or by both. In spite of that fact, however, thirteen of the States have legalized the sale of beverages of not over 3.2% of alcohol by weight; four more allow beverages of from four to six percent alcoholic content to be sold, while one, Kansas, simply forbids the sale of any beverage "intoxicating in fact." It would be difficult to devise language better calculated to hinder and make difficult conviction of bootleggers, since it throws upon the State the necessity of proving in each case that the beverage sold was intoxicating in fact. Only two States, Alabama and Georgia, still hold to the accepted definition of non-intoxicating beverages, i.e., those containing less than one-half of one percent of alcohol by volume. It should be borne in mind that in all these States, either

by the Constitution or by statute law, or by both, the manufacture, distribution and sale of intoxicating liquor is forbidden. But by the device of legal definition, contrary to the plain intent of the law, to well known scientific facts, and to observable data, these liquors are permitted and the law is sabotaged.

Seventeen States have repealed their enforcement laws and have returned to the license system. Four of them—California, Connecticut, Colorado and Indiana—permit beers and wines to be sold by the glass in hotels and restaurants. Thirteen of them license the sale of all liquors. Arizona and Kentucky restrict sales to hotels and restaurants. Illinois and Maryland forbid "bars," but license "taverns" which differ little, if at all, from the old saloon.

Twelve States are experimenting with State liquor control in one form or another. The chief difference between these plans and the license system is in the fact of State monopoly, since most of them permit the sale of beers, or beers and wines, in hotels and restaurants. Michigan, Ohio, Pennsylvania and Vermont permit the sale of all liquors by the glass in hotels and restaurants. Three States, Iowa, Mississippi (subject to approval by a state referendum), and Montana legalize the sale of distilled liquors only in packages at State liquor stores. The Supreme Court has ruled in the Ohio case that these State liquor stores must pay the federal retail liquor dealers' license.

The twelve States which have adopted the State control plan have set up State Liquor Commissions to govern the traffic. Seven other States have adopted the Commission plan without the monopoly feature.

Let us now ascertain how the various plans are working out in actual practice. One of the chief arguments for repeal was that legalized manufacture and sale would drive out the illicit distiller and the bootlegger and put the business under the control of law. The ordinary drinker, it was argued, would much prefer to buy his liquor legally, but by forbidding the legal traffic we had driven him to the bootlegger. Many a citizen voted for repeal because he believed bootlegging and crime would be destroyed by legalizing liquor. If he had known his economics a little better he would have known that the cheaper always drives out the dearer and that the moonshiner and the bootlegger can always make and sell cheaper than the legalized manufacturer and dispenser. Instead

of remedying conditions repeal seems actually to have stimulated the illegal trade. That conditions are as bad or worse than under prohibition is attested by the highest authority. Mr. Henry Morgenthau, Jr., secretary of the treasury, recently declared that bootlegging is still a flourishing industry and that with the transfer of enforcement to his department he was preparing to build up a force of 4000 agents and to ask for an appropriation of $7,000,000. In less than seven months after repeal it becomes necessary to build up an enforcement personnel larger than that required under prohibition and to ask for an appropriation approximately that required for the last year of prohibition enforcement. On April 29, 1934, Dr. James M. Doran, former federal prohibition commissioner, now secretary of the distillers' code authority, declared that more than half the liquor consumed pays no tax, is manufactured by moonshiners and sold by bootleggers. Most startling of all is a statement from Mr. Joseph H. Choate, Jr., director of the Federal Alcohol Control Authority, declaring that there is more drinking than before repeal, that liquor revenue is disappointing, and that an alarming situation is developing. He asserted that "the government is losing more taxes than it gets and a colossal criminal industry, necessarily highly organized, still exists and still exerts its debauching tendencies on every governmental agency." Which causes the *Kansas City Star* to exclaim, "All this within five months after repeal, which was to rout the bootlegger, put a crimp in a highly financed criminal business, to enrich the public treasury and sober the American people!"

As intimated by the gentlemen quoted above, there is increasing evidence that conditions are rapidly developing comparable to those which brought about statewide prohibition in thirty-two States and finally resulted in national prohibition. Brewers and distillers have only begun their campaign to make America "liquor-conscious." One hears of million-dollar advertising contracts and nation-wide radio hookups featuring expensive entertainers to carry the message of this or that beer or whiskey into the living room of every radio owner in America.

Reports from widely separated areas indicate great increases in public drunkenness and arrests for drunken driving and drink-inspired crimes. Government figures for the nineteen weeks following December 5, 1933 (when repeal became effective), ending

April 15, 1934, show an increase of 514 traffic deaths in the 86 cities reporting. This is an increase of 17 percent and, if maintained, would increase traffic deaths by more than 1400 for these cities in a year. Since it includes reports from only 86 cities and does not cover summer driving, the time of greatest traffic hazard, the seriousness of the situation is obvious. The part played by liquor in these tragedies is strikingly described by Mr. E. Raymond Cato, chief of the California Highways Patrol, who recently said,

"For several weeks the California Highways Patrol has watched with growing concern the alarming rate of increase of accidents in which drunken-driving was involved in California. . . . I am particularly disappointed over the figures because I had felt that the repeal of the eighteenth amendment would not only put an end to intolerable conditions that were breeding crime, but would also result in less drinking. . . . Our figures for the full year 1933 show an appalling increase of forty percent . . . in fatal accidents involving drunken driving, and an increase of 26% of accidents in which drinking played a part. . . . Reports received by us for January of this year indicate an increase of 11% in fatalities involving drunken driving over January 1933."

The *Boston Herald* on April 17, 1934, published an editorial entitled "A Disgraceful Record," beginning, "What a shameful, drunken, bloody record Massachusetts has made on the highways since prohibition was repealed nineteen weeks ago! The number of operators who have lost their licenses because of driving on the highways while under the influence of liquor has increased almost a third. We are slaughtering 10% more with our motor cars than in the corresponding period of 1933. We are injuring a fourth more than a year ago."

Iowa, under State monopoly, records an increase of 15% in automobile deaths since liquor was legalized. Detroit, also under the State control plan, reports 169% increase in arrests for drunken driving and 168% increase in drunken pedestrians. Among the license plan States, Connecticut reports 44.5% increase in automobile accidents, while Rhode Island records a 60% increase in automobile fatalities in the first four months of 1934 and 366% increase for the month of April alone! Figures for Chicago show that during the period of April 15, 1932, to April 15, 1933, there was an actual *decrease* of 162 traffic deaths over the

corresponding period of the year before, but the figures for the year April 15, 1933, to April 15, 1934, show an *increase* of 195 automobile fatalities. Los Angeles reports an increase of 104% in arrests for drunkenness, but, singularly enough, a 40% decrease in arrests for drunken driving. In view of the figures showing increased arrests for drunkenness one wonders if Los Angeles police are booking drunken drivers on a simple charge of drunkenness and are ignoring the fact that the individual was driving an automobile. The figures given above, in general, cover the first four months of 1934. In one or two cases the figures include December 1933 and in one or two others January to March, 1934. A recent telegraphic survey of metropolitan editorial opinion showed a general increase in arrests for drunkenness and drunken driving since repeal. A recent article in *Liberty*, a popular weekly magazine, urged "If You Drink Don't Drive; If You Drive Don't Drink."

We are beginning to read again of liquor-inspired crimes such as characterized the old saloon system. The fact that even a moderate amount of alcohol may paralyze the drinker's faculties of self-criticism, discretion, judgment and self-control is one of the commonplaces of scientific knowledge of the effects of alcohol upon the human brain. Under prohibition a generation grew up with only an academic knowledge of these facts. There were fewer alcohol-inspired crimes and whenever such occurred every precaution was taken by those involved to conceal the alcohol factor since it was likely to increase the severity of the sentence in case of conviction. A plea of drunkenness under prohibition was a poor defense, since it alleged the violation of one law in condonement of another.

All available evidence to date indicates that repeal is almost wholly an iconoclastic movement. It destroyed national prohibition, but had no constructive program to put in its place. Instead, all the evils which characterize the liquor business are developing in our national life. The one possible evidence of an emerging alternative policy to national prohibition is State Control and it carries within it the possibilities of almost all the evils of both the license system and national prohibition, plus some of its own. The present patchwork of variegated State laws cannot meet the necessities of an industry which is of necessity interstate and international. We must either return to national prohibition or adopt

some such long-time permanent liquor policy as European nations have done, contenting ourselves with doing tomorrow that for which we may not be ready for today. The writer believes that prohibition, State, national and international is the ultimate solution of the liquor problem. He recognizes however, that the ultimate may not be an immediate possibility and that a procedure which is logically invulnerable may be wrecked by human nature which is more often guided by appetite, emotion and self-interest than by moral imperatives, however logical. It may be necessary therefore to adopt an *interim-ethic* to deal with the liquor question until human intelligence shall have reached a level where it will consent to have its vices outlawed. The writer makes no plea for such a plan, but ventures to suggest some features which should characterize it, should it be adopted.

First. It should be a long-range, semi-permanent policy for the nation as a whole. We must abandon short-range, hysteria-bred makeshifts. We should adopt an intelligent liquor policy and then stay with it. The liquor business is interstate and international and nothing less than federal control will solve the problem.

Second. No plan of control can possibly succeed that does not curb or eliminate the motive of private profit. As long as the business can be exploited for profit, those who make it and sell it will strive for the largest possible market for their products, regardless of social consequences.

(Continued on page 28)

ANNOUNCEMENT

We have welcomed into the Department of Moral Welfare, Miss Elsie G. Rodgers, as Director of Education, and take great pleasure in presenting her to the readers of MORAL WELFARE. Miss Rodgers is already busy in the preparation of material for the department. We are presenting in this issue her first contribution, "A Presbyterian Program of Temperance Education," and are assuring you that there will be more to follow. This program may be secured in pamphlet form from the Department of Moral Welfare or from the Presbyterian Sales Agencies for free, limited distribution.—J. A. S.

A Presbyterian Program of Temperance Education

By Elsie G. Rodgers

The Need of a New Program

THE Church confronts, with repeal, a changed and difficult problem which many are convinced demands a new and constructive program of temperance education. Among the many factors in the present situation which contribute abundant evidence to the urgency of such a definite attack, the following are significant:

Repeal has given to the sale and use of alcoholic liquors a hitherto unknown respectability. In the minds of some the "liquor traffic" has been promoted to the status of a government agency to provide much needed revenue for carrying on the program of recovery, and the use of liquors assumes somewhat the color of a patriotic practice in support of the administration program.

The risks and responsibilities of our mechanized civilization make any use of beverage alcohol hazardous, both for the individual and for society. Moderate drinking becomes, therefore, a major problem.

Many intelligent and morally fine people, both within and outside the Church, either discount or are ignorant of the dangers to the individual and to society of so-called moderate drinking. These people have developed a "tolerance" for this type of indulgence which constitutes one of the most difficult phases of the whole problem.

This attitude of acquiescence on the part of adults and the lack of definite temperance education in church and school leave our children and young people without defense against the constant suggestion of the desirability of beverage alcohol which comes through radio and printed advertising, motion pictures, and other agencies in the community.

The Responsibility of the Church

High-pressure liquor propaganda and advertising, supported by social and government approval, make straight, unprejudiced

thinking difficult. It is clear, that if children, young people, and adults are to face the problem of beverage alcohol intelligently, frankly, and fearlessly, the Church must place at their command resources of scientific fact and an understanding of the implications of the issue in the life of the individual and of the community.

The Purpose of Temperance Education

The purpose of such a program of education might be stated thus: To develop, on the basis of scientific information and Christian principles, intelligent individual and group attitudes and conduct in relation to the use of beverage alcohol as a personal indulgence and as a social, economic, and political problem.

In the Individual Church

The final test of any educational program is the use which the individual church is able and willing to make of it. Convinced of the gravity of the post-repeal situation and of the immediate necessity of recognizing temperance as an important phase of the educational program, how shall the individual church proceed?

First Steps

The session will, of course, assume responsibility for the initiation of the program, and for its subsequent direction unless supervision is delegated to a committee.

In launching the enterprise the session's first step may well be to lay before the Council of Religious Education, or representatives from all organizations of children, young people, and adults, for consideration, the suggestions for temperance education found in this pamphlet.

If, as the result of this study, the group evinces active interest and pledges coöperation, the session may at once appoint a committee from among them, to formulate a plan of procedure.

The Committee on Temperance Education

In approaching this undertaking the committee may define its work somewhat as follows:

To make a careful study of plans and materials available for the study of the alcohol problem.

To acquaint the leaders of the various groups with available resources of materials and procedures and to assist them in the selection of those most suitable for their particular situations.

To make and carry out all necessary plans for the administration of the program.

A Plan of Action

In formulating a plan of procedure which will enlist the interest of all groups in the church the committee may consider the following suggestions:

Get in touch through the minister with presbytery's committee on education to discover its plans for the presbytery and to secure available suggestions and help.

Get the problem squarely before the members of the congregation and enlist their coöperation in the whole program through a sermon, or series of sermons or addresses, by the pastor or a qualified speaker. Such topics as: "Alcohol and Personality"; "Alcohol a Social Problem"; "Can We Control Alcohol?"; and "Temperance and the Teachings of Jesus," might be used.

Follow the Sunday sermons with a midweek forum for discussion of the points raised.

Inaugurate a school of temperance, similar to the school of missions or stewardship.

Use Westminster Departmental Graded Materials in the Church School. These materials will provide during the coming year units dealing with the alcohol problem as well as other units dealing with ideals and habits of Christian living, upon which temperate and successful living rests.

Give special attention, if Uniform Lessons are used, to the quarterly Temperance Sunday and to the annual Temperance Sunday.

Use elective units for regular class study in the Church School where special interest or other conditions demand.

Devote discussion periods in the young people's meetings, or the assembly periods in various departments of the Church School, for a month or six weeks, to a discussion of this problem.

Form special study groups in other organizations of Junior children, young people, and adults in the church.

Confer with the principal and teachers in the public school in

order to discover what the pupils are studying in physiology, hygiene, physics, biology, and civics; how the study of temperance can be related to those studies; how the interest and sources of information there available may contribute to the work done in the Church School.

Discuss with the other churches of the community the possibilities for coöperation in community classes and in the use of leadership, equipment, and source materials.

Arrange, if possible, with the local library to have books concerning the alcohol problem and related subjects placed on a reserve shelf. Add to these a file of the magazine, Moral Welfare, and all other materials which members of the church and community may be willing to contribute for this purpose.

Management

The success of even the best program depends upon careful administration. The committee may find the following suggestions helpful:

Be sure that plans are clear and thoroughly understood.

Make all arrangements for dates, places of meeting, programs, and the like, well in advance.

Order study and other materials at least a month before groups are to begin work.

Make definite assignments of individual or committee responsibility for special work.

Keep committees small and active, with a steering committee in touch with all activities.

Use regular leaders of groups where possible, but substitute where necessary.

Provide all groups and discussion leaders with necessary study and source materials. Good tools create confidence.

Put leaders in touch with some opportunity for training or conference with others doing similar work.

Plan for occasional opportunities when the whole church group may hear reports of work done, see a dramatization, listen to a special speaker, or discuss some group project or community problem.

Make constant use of the church calendar and bulletin board and the town newspaper for publicity.

Leadership

The forceful leader in any program of social education must be conversant with scientific fact, unprejudiced, fair, and tolerant of the opinions of others. In every church the committee will find mature leaders of this caliber and, among the young people, many whose social consciousness and enthusiasm mark them as the future leaders in the struggle toward a Christian society.

What Results May Be Expected?

Results of any program which has for its purpose the development of attitudes, or ideas, are difficult to measure. Signs of growth, however, can be observed in many ways. Conversation may reveal changes of attitude. The librarian may report increased circulation of books. In some situations individuals or groups may desire to make some declaration of conviction or purpose by signing a pledge or statement of some sort; to others such a procedure might be most distasteful. In another community a group may study its own neighborhood. The members may agree upon changes, social, industrial, or political, which they feel should be made, and may launch plans for the correction of the conditions. Such expressions of growth or change should be encouraged in every way, but never forced.

Materials

A program of temperance education demands authoritative reading, study, and program materials, both as a part of the regular study course in the Church School and for elective use in many other situations. An annotated list of such materials, available among the publications of this Board and from other sources, will be found on pages 22 and 23.

In the Presbytery

While the individual church can, and frequently does, carry on its own program independently, the effectiveness of temperance education will be greatly enhanced if the presbytery provides adequate leadership and encourages active coöperation in the enterprise on the part of all the churches within its jurisdiction.

(Continued on page 19)

Current Films

The estimates of films here reproduced are obtained from the National Film Estimate Service. We shall appreciate the comments of our readers as to the value of these previews. This service is offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Moral Welfare. Films approved for any one of the three groups are included. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Change of Heart (Janet Gaynor, Charles Farrell) (Fox) Romantic, sentimental little story of two pairs of college grads seeking jobs in New York and incidentally learning slowly which loves which. Simple, unpretentious, often naive, but clean, pleasant and the old Farrell-Gaynor charm is distinctly there.
For A: **Pleasant** For Y: **Good** For C: Little interest

Heart Song (Lilian Harvey) (Fox-Gaumont-British) Light, whimsical musical comedy, continental in manner, hence American appeal doubtful. Accident makes humble heroine pose as long lost love of hero. He recovers and prefers the new-found love. Harvey does hard role well. Clean in plot and dialog.
For A: **Pleasant** For Y: Doubtful interest For C: No interest

House of Rothschild (George Arliss and outstanding cast) (U.A.) Masterful portrayal, true, dramatic, convincing, of great historical period and the Rothschild family, whose financial power and loyalty decided fates of nations. Notable in every respect, probably Arliss' masterpiece to date. Deserves nation-wide support.
For A: **Excellent** For Y: **Excellent** For C: **Mature but good**

I'll Tell the World (Lee Tracy, Gloria Stuart) (Universal) Rapid-fire comedy of live-wire reporter's running down of story on princess of mythical kingdom in Europe, defeating his press rival at every turn, saving princess from murderous plot and for himself. Much hokum, some slapstick, but hilariously amusing.
For A: Good of kind For Y: **Very amusing** For C: Fairly amusing

Melody in Spring (Lanny Ross, Chas. Ruggles, Mary Boland) (Paramount) Light, merry, rather charming little romance, with rich character-comedy by the experts Ruggles and Boland to compensate for feeble acting by hero and heroine. Good singing, whimsically amusing incidents, interesting Alpine backgrounds.
For A: **Pleasing** For Y: **Good** For C: Fair

Mystery of Mr. X (Robert Montgomery, Elizabeth Allan) (MGM) Thoroughly mystifying murder story, superior in treatment, direction and acting. Brutal killings of London policemen baffle Scotland Yard. Trail crosses that of sagacious "gentleman" thief, who deftly traps real murderer. Suspense beautifully maintained.
For A: **Very good of kind** For Y: Probably good For C: No

Once to Every Woman (Ralph Bellamy, Fay Wray) (Columbia) Exceptionally fine "hospital" picture, with appealing romance between worthwhile people, and intensely interesting role by Walter Connolly as old doctor superseded by his young protege. Notable portrayal of modern hospital with strong character values and human comedy.
For A: **Very good** For Y: **Very good** For C: Little interest

Poor Rich, The (E. E. Horton, Edna May Oliver) (Universal) Entertaining farce-comedy with character interest, clean humor, romance and some slapstick. Horton and Miss Oliver clever as penniless cousins who return to deserted ancestral home and entertain supposedly rich nobility under false pretenses. Amusing for any audience.
For A: **Amusing** For Y: **Good** For C: **Amusing**

Show Off, The (Spencer Tracy, Madge Evans) (MGM) Talkie version of well-known stage hit revolving around good-natured braggart whose egotism and showing-off get him into continuous trouble, until some unexpected breaks

achieve happy ending. Light, breezy, clean, and human comedy. Tracy handles role ably.
For A: **Amusing** For Y: **Good** For C: **Amusing**

Sisters Under the Skin (Elissa Landi, Frank Morgan) (Columbia) Human, appealing drama, intelligently and convincingly acted. Morgan fine as care-worn executive who resigns from big business to play. Wife unsympathetic, he finds charming girl playmate. Falls in love but loses her to young composer. Mature theme handled with dignity.
For A: **Fine of kind** For Y: Very mature For C: Beyond them

Six of a Kind (Ruggles, Boland, Fields, Skipworth) (Paramount) Light, hilarious nonsense comedy by very able cast, about middle-age couple on second honeymoon to California by auto. Absurd complications about bank robbery, skillful slapstick, and rare pantomime by Fields. Healthy laughter for anyone willing to unbend a bit.
For A: **Fine of kind** For Y: Very funny For C: Funny

Such Women Are Dangerous (Warner Baxter, Rosemary Ames) (Fox) Baxter fine as too popular author, infatuated himself with worthless woman, pestered by a pitifully ambitious little girl whose delusions lead to her suicide and his near ruin, until his loyal secretary's intelligence and charm dawn upon him.
For A: **Interesting** For Y: Probably good For C: Beyond them

Thirty Day Princess (Sylvia Sidney, Cary Grant) (Paramount) Light, fanciful romantic-comedy about a struggling little actress hired to impersonate princess of impoverished mythical realm on good-will tour of America to obtain loan. Amusing and suspenseful complications. Lively, wholesome stuff.
For A: Fair of kind For Y: **Good** For C: Good if interests

Twentieth Century (John Barrymore, Carole Lombard) (Columbia) Hectic struggle between artistic temperaments of great theatrical producer and actress he made a star. Satire is lost in fast and furious mixture of farce, melodrama, burlesque and sheer clowning. Barrymore simply lets go. Some rare comedy by Walter Connolly.
For A: Good of kind For Y: Probably good For C: Hardly

Twenty Million Sweethearts (Dick Powell) (Warner) Title means admirers of new radio singer, pushed to premature prominence by incredibly fast-talking manager. The one real sweetheart sacrifices her own radio position to give hero his chance. Mills Brothers and Ted Fiorito also appear. Clean throughout.
For A: **Entertaining** For Y: **Very good** For C: **Amusing**

In an address before the Chicago Presbytery, Rev. William Seath, superintendent of the Christian Industrial League, told how conditions were changing in and about the league's headquarters. The most alarming condition was the problem of taking care of drunken men. In the few months of repeal the league has had to take care of more drunken men than had been their lot in the three or four years before the repeal. He brought out that the need of Gospel preaching was now more in demand than ever.—*Presbyterian Banner*.

The Church Educating for Christian Family Life and Christian Citizenship

By J. A. Stevenson

ALL HUMAN progress is dependent upon the apprehension and propagation of ideas. Information is not necessarily beneficial. Some of the best informed men in the United States are in the penitentiary. Mere information may result in anti-social destructiveness. Much valuable scientific information is being used today in preparation to blast lives in the next war. Jesus dealt in ideas but not in abstract ideas. The Great Teacher was always emphasizing incarnated truth. His ideas dealt with motives, movements, objectives, human and divine relationships. His ideas present a profound, desirable, and practical philosophy of life.

The so-called practical men of the world who have sneered at the "Impractical Idealism" of Jesus have led the world into a sorry situation. The world is in its present tragic condition because the leaders of mankind have rejected the practical idealism of Jesus and have followed impractical, selfish materialism. The Great Teacher committed to the church the privilege of teaching his philosophy of life to the world. The church of the past and present has no reason to be proud of its accomplishments and yet must be cheered by the fact that what redemptive work has been accomplished in a world of sin is, for the most part, the product of the church.

Today the challenge comes anew to the church to teach the Gospel. She is obligated by the need of the world and by the command of the Master to do it well. She must hold a teacher's certificate from the Great Teacher. Gradually the church continues to understand the meaning of the Gospel. We stand appalled today by that which the church has approved in the past. The fact that we are appalled indicated that the church has made progress in interpreting the mind of the Master. No doubt future Christians will stand appalled at the church of today.

Thank God the days are rapidly disappearing in which anybody

believes that a man can be a Christian merely by holding orthodox ideas in his head while at the same time he does not treat his neighbor as his brother. The doctrine that a man holds in his head makes a theologian of him while that which he holds in his heart makes a Christian of him. It is so much easier to be a theologian than to be a Christian and as humans are ever tempted to take the way of least resistance the church has gone to seed on theology. Intellectual analysis is much easier than spiritual appropriation. One can believe almost everything that is expressed in the historic creeds and still be a practical pagan. Some of the examinations in theology in presbyteries sound like voices from the tomb. One can only hope that the students who are being examined have a more vital understanding of what the Gospel is than their words indicate and than the examiners would appear to possess.

The church cannot worthily teach the Gospel of Jesus if it is lacking in his compassion for the poor, his spirit of sacrifice, his passion for justice, his ability to pray for enemies, his love of righteousness, his hatred of iniquity, his blasting of hypocracy, and his destructive activity against the works of the devil. If the church strives only to save itself, it is doomed. He that findeth his life shall lose it. But if the church can be gripped by a revival of vital religion that will enable it to exemplify in all human relationships the desirability and practicability of the philosophy of life taught by Jesus, the world will be brought closer to God and the church will have justification for its existence. In her educational program the church must major upon the production of Christian homes and a Christian citizenship.

Out of Christian homes must come the Christians who shall save the world. The church must make the home and the home must make the church and together they must remake the world. There is nothing just as good as a Christian home when it comes to building character. It is the business of the church to teach parents to teach their children the way to a full, abundant, and fruitful life. There is an ever-present danger that parents shall teach one philosophy of life academically and another philosophy practically. Many parents are apparently more concerned about what they shall leave to their children after they are gone than they are as to what they shall implant now. Their voices are the voices

of idealists but their actions speak the language of selfish materialism. Machinery is being improved very rapidly to produce a comfortable atmosphere of winter and summer in modern houses. In like manner parents ought to be ever seeking ways and means by which they shall be able to produce an improved atmosphere in their homes. Homes that are built upon the Sermon on the Mount, instead of on bonds and banks are quite likely to be successful homes and out of them shall come the Prophets which will turn the world right side up.

Every good Christian ought to be a good citizen. The fact that he is a Christian makes it that much more imperative that he be an active citizen. No man has any right to pray for his country if he is negligent in the performance of the clear responsibilities of a citizen. The church has furnished enough of vital religion to banish bodily slavery; now let it produce a religious vitality sufficient to banish economic slavery. The need of today is enough of vital religion to go down town to the Board of Trade, dethrone the cash register and enthrone Jesus in the market place. The church must produce a Christian Citizenship that will refuse to grant special privilege to those who need it least and grant it to those who need it most. There is great need of a teaching church that will make it clear that no New Deal, economic or political can expect to be a permanent benefit if there is not produced simultaneously a new type of man dominated by the Spirit of God to make it successful. This country needs a type of citizenship so saturated with a social conscience that it will never be willing to extract the taxes of the country from a bung hole and silently assent to the government using every power within its means to enlarge the bung hole, that will not permit the flag of our country to float over a liquor traffic, that is economically parasitic and morally degenerating.

As the church produced the religious convictions that banished private warfare, now let the church produce the Christian convictions that shall eliminate international warfare. Shall not the Christian church teach the supreme folly of a militarism that will lay unbearable burdens upon the generations yet unborn in order to enable the military minded leaders to order the death of millions of the finest physical specimens of manhood that in so doing they

(Continued on page 30)

A Presbyterian Program of Temperance Education

(Continued from page 13)

Launching the Undertaking

Temperance education is, or should be, an integral part of the whole program of education in the presbytery and therefore falls within the province of the Committee on Christian Education. This committee should, however, appoint a subcommittee on moral welfare, if such a committee does not already exist, and assign to it responsibility for projecting and promoting an adequate program of temperance education for the presbytery. In outlining such a program, the subcommittee may find the following suggestions helpful as a basis for discussion.

The Task of the Committee

The task of the committee may be defined somewhat as follows:

To enlist the intelligent interest and coöperation of the members of the presbytery in temperance education.

To provide accurate information concerning alcohol problem.

To suggest and promote workable plans for temperance education in the individual church. (See section "In the Individual Church," pages 10-13.)

To assist in initiating and carrying on a constructive program of temperance education throughout the presbytery.

To provide opportunities for coöperation among churches in presbytery and to foster coöperation among churches and public schools, clubs, welfare organizations, or other agencies, in the interest of temperance education.

Activities of the Committee

The following activities will suggest possible ways in which the committee may accomplish its work:

Introduce the problem of temperance education to a full meeting of presbytery, to arouse active interest and coöperation. For this purpose secure a speaker who knows the new situation and who can present the need convincingly from an educational viewpoint.

Discuss with the whole presbytery group, or with smaller interested groups, the committee's plan for temperance education in the presbytery and in the individual church.

Secure a speaker for one or more series of addresses and discussions throughout presbytery, in Sunday or midweek church services; in meetings of men, women, and young people in the church; in high schools and colleges; before women's clubs and business men's groups; before parent-teacher associations and mothers' clubs.

Assemble and keep in an accessible place a reference library of source materials for the use of the members of presbytery. This collection should include standard books, study courses, a file of Moral Welfare and other periodicals; posters, newspaper clippings; et cetera.

Arrange with public libraries to place alcohol information on a special shelf and to post on bulletin boards news items and other materials relative to the alcohol problem to be provided by the committee.

Provide for a leader's training group to study the alcohol problem and the materials and methods available for the individual church program: one group in the compact presbytery; two or more in the scattered presbytery. Coöperation with other denominations will be helpful in meeting this problem.

Discover and secure the coöperation of ministers, laymen, and women in the presbytery whose interest and leadership ability make them particularly valuable in this enterprise.

Plan for special emphases throughout presbytery by meetings at central points, or sermons in all churches on certain Sundays, or the like.

Encourage continuing emphasis, in the individual church, through the use of various types of study materials and activities; subscriptions to the magazine Moral Welfare; news items in church calendars, on bulletin boards, and in local newspapers.

Coöperate with public schools and other community groups, colleges, universities, and any other agencies within the presbytery, in promotion of temperance education.

Leadership

The committee directing this enterprise can render no more helpful service to the churches of the presbytery than that of providing adequate leadership.

In its search for leaders the committee will need to remember

that, although zeal is important, the effective leader must add to his zeal knowledge of scientific fact; ability to speak, not dogmatically, but with convincing persuasion; skill in directing study and leading discussion; and, above all, a respect for the honest opinions of other people.

Many able leaders are available in every community, and the alert committee will discover them, enlist their interest, and make discriminating use of their abilities. For this purpose a card file record is indispensable. Here the committee may keep a record of each leader, noting his special leadership ability, the particular locality or group in which he would be most useful, his free time, and any other information which might prove helpful.

Administration

Here, as in the case of the individual church, care in planning and checking on the details is important. The committee should assume responsibility, therefore, not only for the program itself but for every detail. Individual assignments will, of course, be made in connection with schedules for meetings, speakers, leaders for study and discussion groups, direction of community projects, and other matters; but all these should clear through the subcommittee, thus avoiding either error or duplication.

Materials for Reading and Study

For Children

The materials listed are for use with Junior groups. No specifically temperance materials are available for Beginners (or Kindergarten) and Primary children. The temperance emphasis is, however, implicit in units for all groups which foster ideals and habits of healthful Christian living, upon which temperate and successful living rests.

Westminster Departmental Graded Materials. For use in Sunday and Week Day Church School.
The Junior and the Problem of Temperance. A unit covering four weeks' study. Ready, October, 1934.

Uniform Lesson Materials. A quarterly temperance lesson and an annual Temperance Sunday program.

ELECTIVE UNITS. For use with Junior study groups in Sunday, Week Day, or Vacation Church School, in clubs or other organizations.

Juniors and the Liquor Problem, by Edna L. Acheson. A discussion outline for leaders. Methodist Book Concern, 150 Fifth Avenue, New York.

Two Junior Units on the Alcohol Problem are now in preparation under the direction of Ethel L. Smither, Editor. Ready, September, 1934. Methodist Book Concern, 150 Fifth Avenue, New York.

Educate for Total Abstinence, by Ada Rose Demarest. A source book for leaders of older Juniors and Intermediates. Standard Publishing Company, Cincinnati, Ohio.

PROGRAM MATERIALS. For use in assembly or discussion periods in any Junior group.

The Three Partners, by Margaret Baker. Signal Press, Westerville, Ohio.

Primary-Junior Teachers Manual, by Marion Armstrong. Methodist Board of Temperance, Prohibition, and Public Morals, Washington, D. C.

For Young People and Adults

WESTMINSTER DEPARTMENTAL GRADED MATERIALS

Alcohol and the Individual
Alcohol and Society
} A two-period discussion of the alcohol problem. Included in the Young People's Materials for October to December, 1934.

UNIFORM LESSON MATERIALS. For all groups. These materials contain a quarterly temperance lesson and an annual Temperance Sunday program.

ELECTIVE UNITS. To be used by study groups in Sunday School, society, club, camp, conference, or other situations.

Syllabus in Alcohol Education, by Bertha R. Palmer. A brief study of the nature and effects of beverage alcohol. Suitable for Young People and for leaders' use with Intermediates and Seniors. National Woman's Christian Temperance Union, Evanston, Illinois.

What About Alcohol? by Emil Bogen and Lehmann W. S. Hisey. Interesting presentation of the facts concerning the nature of alcohol and its effects, physical, social, and industrial. Suitable for Intermediate and Senior groups. Scientific Education Publishers, 1240 S. Main Street, Los Angeles, California.

Youth Faces the Liquor Problem, by Bert H. Davis. A problem discussion unit. Suitable for Seniors and Young People. On the press. Allied Youth, Investment Building, Washington, D. C.

Narcotics and Youth Today, by Robert E. Corradini. Simple but scientific presentation of the nature and effects of alcohol and other narcotics. Suitable for teachers of Intermediate groups and for Seniors, Young People, and Adults. Foundation for Narcotics Research and Information, Inc., 150 Fifth Avenue, New York.

Temperance and the Changing Liquor Situation, by Deets Pickett. Suitable for Young People and Adults. Methodist Book Concern, 150 Fifth Avenue, New York.

Alcohol and Life, by Ernest Thomas. Four-period course. Suitable for Young People and Adults. Board of Evangelism and Social Service of the United Church of Canada, Wesley Buildings, Toronto, Canada.

Alcohol, Its Effects on Man, by Haven Emerson. A more advanced text. Suitable for teachers of Young People, college groups, and Adults.

Unit E, The Liquor Problem. A study and discussion outline of the problem of the liquor traffic and means of control. Tests to accompany Unit E. For adults and older young people. Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia.

PROGRAM MATERIALS

Alcohol and My Generation, by Bert H. Davis, H. Singer, and N. Thomas. For youth discussion groups. Allied Forces, 419 Fourth Avenue, New York.

Alcohol and the Liquor Problem. A program of temperance. Suitable for adults and older young people. Department of Moral Welfare, Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia.

BOOKS

Prohibition and Commonsense, by Earl L. Douglass. Foundation for Narcotics Research and Information, Inc., 150 Fifth Avenue, New York, 1931.

Alcohol and Man, by Haven Emerson, M.D., Editor. The Macmillan Company, New York, 1932.

Alcohol, Its Effects on Man, by Haven Emerson, M.D. D. Appleton-Century Company, New York, 1934.

How to Live, by Irving Fisher and Eugene L. Fisk. Funk & Wagnalls Company, New York and London, 1927.

"The Noble Experiment," by Irving Fisher. Foundation for Narcotics Research and Information, Inc., 150 Fifth Avenue, New York, 1930.

When the Brewer Had the Stranglehold, by Ernest Gordon. Foundation for Narcotics Research and Information, Inc., 150 Fifth Avenue, New York, 1930.

Alcohol and Human Efficiency, by Walter R. Miles. Carnegie Institution of Washington, Washington, D. C., 1924.

Effects of Alcoholic Drinks, by Emma L. Benedict Transeau. A review. Scientific Temperance Federation, Boston, 1933.

Alcohol: Its Action on the Human Organism. British Medical Research Council, London, 1924 (2nd ed.) H. M. Stationery Office.

Social Welfare and the Liquor Problem, by Harry Warner. Board of Temperance.

PAMPHLETS AND OTHER MATERIALS

Who Has the Right to Drink?; Why Abstain?; Is Beer Intoxicating? Board of Temperance, Prohibition, and Public Morals of the Methodist Church, Washington, D. C.

Alcohol and Man To-Day; Alcohol—A Food, A Drug, A Poison. Foundation for Narcotics Research and Information, Inc., 150 Fifth Avenue, New York.

Alcohol as Food; Alcohol, Its Influence on the Body and Mind; After Prohibition, What? Record of the Presbyterian Church on Temperance and Prohibition. Department of Moral Welfare. Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia.

Mr. Moderate Drinker's Story. New Jersey Temperance Society, 909 Broad Street, Newark, New Jersey.

(Continued on page 26)

The Coming Whirlwind

Motion Picture Editor Predicts Trouble for Film Industry

WITHIN the year the movies are certain to find themselves involved in the most furious and best-organized censorship fight they have ever had.

"They've got it coming to them!"

This is not the statement of a "reformer," nor was it made by a minister, president of a P.-T. A., or executive of some woman's club. It is the prophecy of Ward Marsh, motion picture editor for the *Cleveland Plain Dealer*, in an article written for the *Hollywood Spectator*, at the request of the *Spectator's* editor. The indictment against the movie industry, in the words of Mr. Marsh, is that "The movies have betrayed practically every trust," and the resulting punishment is coming swift and soon. Both Protestant and Catholic churches are in the fight, he says, in which there will be no armistice or anything like it. Words and promises have failed in the past and they'll not be accepted this time.

A Code Which Never Was Worked

Mr. Marsh explains to the uninformed—if there should be any such—the reason for the coming debacle:

"The motion picture has no one but itself to thank for its present state and its new troubles. It has deliberately and thoughtlessly invited the church, the club, and the educator's attitude toward it. . . .

"A little more than two years ago the movies set themselves down to abide by a code. The church was behind that code. So were the club women and all the others.

"There has never been anything the matter with the code; except it has never been worked. Will Hays told the world it would be a year before it could become entirely effective.

"The church and all the others look back over that first year and they recall they were patient. They look back over the second year with something approaching righteous indignation. The code was still so inactive as to be practically valueless. They go into the third year now with sword and buckler."

Federal Censorship in the Offing

"And what will probably happen in Washington—provided there is strength enough to put it over, and quite easily there may be this time—will silence the film industry for a long time. It will probably be Federal censorship! The movies will then know what it means to be tied and bound; it will rail and fight. . . . But it will be compelled to look back on the long, long golden years when trusts were betrayed, promises broken, a tabooed list of books and plays meant nothing except a smoke screen. . . .

"The past two years have been exceedingly bitter to them because there has been the dawning realization, driven home by economic conditions, that there is no longer a Santy Claus.

"All the deals have been changed. Quick money, easy living, everything has given way to a hard reality. That reality has made for changing values.

Liquor—"Thereby Hangs, Quite Literally, The Motion Picture!"

"We are, for one thing, bringing back liquor. And thereby hangs, quite literally, the motion picture. Assured that nothing can stop the alcoholic flood headed for the country, the churchman, the club woman, the educator, and the like have turned away from it with the thought that people must be 'educated' and the place to begin that moral education is in the weaker spots of today.

"Their eyes have alighted upon the motion picture, which has incensed them for years with scenes which you and I have probably overlooked.

"I am not disturbed by the sight of a pretty screen girl in her undies putting on her stockings in her boudoir. I have been seeing them for years and they are meaningless to me. That doesn't mean a screen sequence of this kind, which does too often find its way into pictures without the slightest excuse, doesn't disturb those who know very well that such sights are not wholesome, with reference to the public good. Each such scene has been charged against the picture.

"I realize fully well there have been too many such scenes and there has often been a suggestive quality in them. Seeing them does case-harden the critics against them, but that doesn't mean they have not been working against the motion picture.

"The church has full and complete records of those intimate scenes, and all bedroom sequences, episodes, and scenes which 'tend to degrade and debase,' and the motion picture is headed for new worlds of grief.

"Those who cried in the past decade's golden wilderness for reform have vivid memories. They will recall all the motion picture's promises to 'clean its own house,' and to veer away from condemned books and plays, and to eliminate what may be termed suggestive scenes, and they are particularly incensed over the inevitable drinking scene, the so-called cocktail hour, which has been on the screen for years. . . ."

Mr. Marsh concludes his indictment with the telling comment, "It's too late now to do anything but watch the harvest."—*Union Signal.*

A Presbyterian Program of Temperance Education

(Continued from page 23)

The Psychology of Drunkenness, by Albion Roy King. Reprinted in Scientific Temperance Journal from Christian Century, 1930. Scientific Temperance Federation, Boston.

Moral Welfare. A monthly magazine dealing with the Christian approach to social problems. Department of Moral Welfare, Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia.

The Director of the Federal Alcohol Control Administration says there is an enormous increase in drinking under repeal, even greater than in the days before prohibition. He said "it seems probable" that the illicit stills are turning out what may be more liquor than we drank before prohibition; "that the Government is losing more taxes than it gets, and that a colossal criminal industry, necessarily highly organized, still exists, and still exerts its debauching tendencies on every Governmental agency." —*Georgia Robertson.*

Books

The Alcohol Problem

ALCOHOL AND MAN by Haven Emerson
The effects of alcohol on man in health and disease

ALCOHOL, ITS EFFECTS ON MAN by Haven Emerson
Written to provide school teachers and others with facts regarding the actions and effects of alcohol on man

LIQUOR CONTROL by George E. G. Catlin
Alcohol as a social problem and its control through legislation

THE NOBLE EXPERIMENT by Irving Fisher assisted by H. Bruce Brougham
An impartial study for the arguments for and against prohibition and incidentally the use of beverage alcohol

THE DRY DECADE by Charles Merz
A historic review of prohibition, 1920–1930: adoption, attempted enforcement; growing opposition

TIGER! TIGER! by Honore W. Morrow
The life story of John B. Gough

JOHN BARLEYCORN by Daniel A. Poling
A satirical story of his eventful career

JOHN BARLEYCORN by Jack London
A bibliography

THE WET PARADE
A novel

THE EFFECTS OF ALCOHOLIC DRINKS by Emma L. Transeau
A review of the most important findings concerning the effects of alcoholic drinks

For Current Information

SCIENTIFIC TEMPERANCE JOURNAL, Scientific Temperance Society, Boston, Mass.

INTERNATIONAL STUDENT, Intercollegiate Association for study of the alcohol problem, American Issue Publishing Company, Westerville, Ohio

War and Peace

MERCHANTS OF DEATH by H. C. Engelbrecht and F. C. Hanighen
A study of the International Traffic in Arms and an exposé of the unpatriotic methods and sinister power of arms manufacturers

BETWEEN WAR AND PEACE by Florence Brewer Boeckel
A handbook for peace workers

THE COSTS OF THE WORLD WAR TO THE AMERICAN PEOPLE by John Maurice Clark
Economic and social history of the world war

NATIONAL DEFENSE compiled by Julia E. Johnsen
Presents the diverse phases and views that appear of interest and importance in the study of this question

WAR—CAUSE AND CURE compiled by Julia E. Johnsen
Includes a historical review of past peace movements abroad and in the United States

Repeal—Solution or Complication?

(Continued from page 8)

Third. Such a plan must at once suppress the abuses which characterize the industry and must provide for the gradual reduction of consumption to the lowest possible minimum.

Fourth. It must eliminate exportation of intoxicating liquors. We cannot undertake to protect ourselves and allow others to be exploited.

Fifth. It must eliminate all alliances between liquor and politics. One of the grave dangers of any system of governmental control in the United States is the tendency of politics to get the upper hand of the administration of the law.

Sixth. The plan must make provision for those who from habit or desire are determined to have liquor to have it under restrictions which will protect society. Otherwise the door is left open for the illicit distiller and the bootlegger.

Seventh. Such a system must have the loyal support of public opinion in order to secure enforcement and observance.

As we consider the traditions and habits of our people, the factors of private profit and public revenue, our long toleration of exploitation, and the tendency of American industry to bring to its aid all the devices of propaganda to defeat that which it opposes, these suggestions look like staggering proposals. They are. Perhaps prohibition would be easier to enforce!

"The wet boast of $236,000,000 received by the States and Federal government in revenue from liquor since April, 1933, simply emphasizes the tragic fact that the people of the United States, lured by extraordinary solicitation and sales appeal, through press, radio and movies, have been duped by the liquor interests out of a sum exceeding $1,500,000,000 since beer's comeback started the legal restoration of the traffic.

"Motor accidents and deaths which, during the beer-only months of 1933, showed an increase over the previous months of 1932 have registered a 30% increase during the first four months since repeal in the 86 leading cities of the United States.

A Peace Pact for Young People

BEFORE General Assembly expressed itself regarding World Peace, the Board of Christian Education, acting on a recommendation from the Young People's Division Committee, approved a personal peace pact to present to the young people of the denomination. The wording of this peace pact will be revised in the next issue to include the statement authorized by the General Assembly of 1934. Actions paralleling this one of the Board of Christian Education have been taken simultaneously by several other denominations. Within the next year, thousands of young people will be putting themselves on record favoring World Peace.

Certainly the time has come for Christian people, and particularly young people, to express their disapproval of war and their determination to bring about peace among the nations. If individuals and families can live peaceably, there is no reason why nations cannot; nor is there any reason why munition makers and a few other profiteers should bring about the killing of the best young men of a nation, so that they may have a few more dollars.

Recent actions of our own government make it patriotic to support World Peace. With this in mind, the personal peace pact now being signed by young people affords an opportunity to express one's self as a Christian and as a patriotic citizen.

Copies of this peace pact may be secured from any Sales Agency of the Board of Christian Education for $1.50 per hundred. The pact is printed on a double card, one half of which the signer retains, the other half being sent to the Board of Christian Education. Additional suggestions for peace activities are on the back of the card.

My Personal Peace Pact

I believe that the way of Christ cannot be reconciled with the way of war.

Therefore, as a Christian, I propose to follow loyally the way of Christ for the cause of peace.

I believe that the solution of all international disputes should be sought only by pacific means.

Therefore, as a citizen, I propose to support my country in its renunciation of war and to oppose the participation of the United States of America in any future war.

_____ *Signature*

_____ *Address*

Church Educating for Christian Family Life and Christian Citizenship

(Continued from page 18)

may perpetuate an outmoded method of settling international differences? It is the business of the church to disarm the mind of the world by preaching, teaching, and living the Gospel of the Prince of Peace. Good citizens will not be willing to spend millions of dollars to educate clean-minded youth and then unprotestingly permit those minds to be polluted by putrid pictures produced by moral degenerates and presented by painted strumpets disporting with male morons. It remains for the church to produce a Christian citizenship that will maintain such a government that no citizen shall be denied an opportunity to live in a manner befitting a child of God. "As science has made the world to be a neighborhood so must the Gospel make it to be a brotherhood." This is a great task to which the church is called and from a human point of view it is hopelessly idealistic. It is apart from the abiding conviction that the Gospel is the power of God.

Book Review

Merchants of Death, by H. C. Engelbrecht and F. C. Hanighan, Dodd, Mead & Co. This is a keen, balanced, informative book with regard to the munition makers of the world. The information carried in this book concerning the intimate relationships of munition makers, governments, banking houses, and the press casts a clear light upon the processes of manufacturing wars and securing dividends. No mind seeking information that will be of immense value in promoting the peace purposes of the world can afford not to read this book.—J. A. S.

Sales Leaflets Published by the Department of Moral Welfare

May be obtained from any of the Presbyterian Sales Agencies Listed Below

Alcohol As Food	.02	single copy
	.50	a hundred
Alcohol—Its Influence on the Body and Mind	.04	
	2.00	a hundred
Alcohol and the Liquor Problem	.10	
Beyond War	.10	
The Church and Race Relations	.04	
The Church and the Social Question	.04	
Ideals of Love and Marriage	.05	single copy
	4.00	a hundred
What Your Church Can Do in Social Service and Industrial Relations	.05	

Witherspoon Building, Philadelphia; 156 Fifth Avenue, New York; 216 S. Wabash Avenue, Chicago; Granite Building, Pittsburgh; 234 McAllister Street, San Francisco.

Free Leaflets to Be Secured by Writing to the Department of Moral Welfare

1130 Witherspoon Building, Philadelphia

No more than 5 copies of each pamphlet will be sent on any 1 order

A Presbyterian Program of Temperance Education
Sex Education in the Home
Keeping Fit
Report of the Committee on Marriage, Divorce and Remarriage
The Value of Law Observance
Renunciation of War
Record of the Presbyterian Church on Temperance and Prohibition
The Presbyterian Church and Prohibition
The Presbyterian Church and World Peace

Thrift and Equality

PEOPLE of good will crave to promote equality of economic opportunity. Yet they observe that some men use their resources with foresight and wise design, others consume whatever they have in undisciplined pursuit of transient satisfactions.

To harmonize craving for social equality with a policy which will encourage intelligent purpose and effective design in the use of resources, and will preserve to thrifty men the fair fruits of their efforts, requires both good motive and good judgment.

Society does well to see ignorance, wastefulness, and improvidence to some extent as a result of social conditions, and to liquidate repeatedly the social and economic poverty that results. One of the passions of the Hebrew prophets was to change the old ruthless law of "The fathers have eaten a sour grape, and the children's teeth are set on edge" to the more beneficent order in which "Every man that eateth the sour grape, his teeth shall be set on edge."

We are changing our idea of the punishment of crime. Enlightened criminology does not punish the criminal to "pay him back," but restrains him to re-educate him and to prevent further depradations on society. Its restraint should go that far, but should go no further.

Our treatment of improvidence should be guided by the same principle. The improvident man should suffer for his improvidence for three reasons. First, people learn as a rule only by experience. Unless the results of improvidence are visited on the improvident person, he will not realize his improvidence and will not cure it. Second, the resources of society are not unlimited, and to replenish constantly and unreservedly the resources of improvident persons would bankrupt society. Third, if people who are economical and forehanded see their savings constantly taken away to be given to those who are extravagant and wasteful, they may themselves lose incentive to thrift and may see improvident spending as the only way to reap the reward of their labor.

Yet, discipline of improvidence may be carried too far. It may fix the results of accidental social training upon children, "to the third and fourth generation," and may deny to them their normal share in the heritage of society.—*Antioch Notes*

"THE TRUTH SHALL MAKE YOU FREE"

LEVEL ONE

MORAL WELFARE

General Assembly Actions of 1934 Page 2

American Family Life and Divorce
William Chalmers Covert Page 6

The Christian Citizen
Harold McA. Robinson Page 8

Adult Responsibility
Clarence A. Spaulding Page 13

Protecting the American Home
Hugh T. Kerr Page 17

Those Ancient Cathedrals
Wm. T. Hanzsche Page 20

October, 1934

MORAL WELFARE

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Deplorable Silence

THE remarkable silence of the advocates of "true temperance" is worthy of comment. It is not so long ago that they were telling the world of the intellectual limitations of prohibitionists and of the marvelous benefits that would flow from freedom of liquor. Now they all seem to be suffering from paralysis of the vocal cords. The space that they once filled in the public press is now filled with accounts of bootleggers and automobile accidents due to drunken drivers. The situation is so deplorable that great papers that campaigned for repeal are now calling attention to the condition but not a word comes from the "true temperance" advocates, not even from Columbia University. The time for them to say something and to promote their program is growing short. If they and the liquor interests do not say something pertinent and do something constructive, they will awake some morning to find great sections of the country under drastic local option and prohibition. Perhaps they would welcome a good suggestion. They could promote legislation to the effect that an automobile would be confiscated by the state in case of an accident due to a driver under the influence of liquor and, if there were resultant personal injury, make jail sentence mandatory. If they follow this suggestion, more will be furnished.—J. A. S.

Actions of the General Assembly of 1934

Temperance

RESOLVED:

1. That the Presbyterian Church in the U. S. A., has in no manner changed its attitude of being unalterably opposed to the iniquitous traffic in alcoholic beverages. We pledge the Church to renewed efforts to create in the Church a Christian social mind that shall find expression in strongly advocating the most drastic restrictive legislation which is in keeping with public sentiment and which will give diligent support to all active law enforcing officials, to the end that ultimately this evil shall be driven from modern society.

2. That total abstenence from alcoholic beverages be set before all church members as the highest Christian ideal.

3. That church members should take an active part in supporting adequate education in the public schools with regard to the truth about alcohol.

4. That in view of the fact that the liquor traffic, because of its inherent evils, its persistent lawlessness, and its baneful effects, is permitted to transact business only under police control, it is our conviction that it ought to be granted no advertising privileges either by press or radio in the United States of America.

5. That the proper authorities be instructed to make arrangements for a Sunday afternoon meeting in the interests of temperance in connection with next year's meeting of the Assembly.

6. That church sessions should elect a director of Moral Welfare to organize study classes that shall give careful attention to the disturbing social problems and the duty of the church in contributing to a Christian solution. Every church should furnish a suitable circulating libarry to be under the supervision of the Director of Moral Welfare.

7. That church leaders take an active interest in promoting the circulation of the magazine "Moral Welfare."

8. That each presbytery should appoint a committee on social service to promote a program of Christian social progress through all of the churches of the presbytery.

Moving Pictures

Whereas the Christian people of this nation have been led by statements made from time to time by leaders of the motion picture industry, to expect a radical and wide spread improvement in the moral quality of the entertainment provided on the screen for the public, and

Whereas we have waited in vain for such improvement, and

Whereas we have a conviction that it is the duty of the Church to protest against everything that is degrading to the community, is harmful to the spiritual life of men and displeasing to Christ,

Therefore be it resolved,

(1) that the General Assembly does hereby protest against the salacious films now being offered in many picture houses in the name of entertainment, and

(2) urges the passage by Congress of a law to prohibit the system of block-booking and blind booking, which, as now practiced, compels the local manager of the theatre to show the harmful pictures along with the better in order to make sure of a continuous supply from the producer, and

(3) likewise urges the passage by Congress of a law, such as that now advocated by the Federal Council of the Churches of Christ in America, to establish a Board of Review which would exercise a moral censorship over all pictures before they could be publicly exhibited, with power to prohibit their exhibition in the United States and their exportation to foreign countries.

(4) Furthermore we urge upon our people in every presbytery and in every local congregation to join with any other organizations or groups of people in their several communities who are seeking to dissuade the youth of our nation from attending places where vice is portrayed as a normal condition of human life, where criminals of any class are depicted as heroes and heroines, and where a corrupt philosophy of life is presented as being acceptable to decent men and women.

(5) We indict as public enemies of the moral welfare and spiritual progress of the youth of our land those who are respon-

sible for the production of the indecent and immoral pictures shown upon the screen.

(6) And in conclusion, we desire as an Assembly to record our appreciation of all those organizations, institutions and individuals within and without the motion picture industry, who and which are sincerely and earnestly seeking to raise moral standards in the making of motion pictures.

Peace

The Presbyterian Church in the United States of America, in General Assembly at Cleveland, Ohio, on May 28, 1934,

In view of the prevailing dangerous war psychology among the nations, their spirit of self-seeking nationalism and war-provoking programs of armament-expansion, in the name of Christ and of country declares anew its break with the entire war system. We proclaim our adherence to the following principles of faith and of policy, calling upon the churches to make unmistakably clear to their constituencies and to the world at large:

(1) That God in Christ has broken down "the middle wall of partition" that separated the races and nations, and that it is incumbent upon all who profess the name of Christ to frown upon and disavow all that is a barrier to free and friendly intercourse between the races and nations of mankind.

(2) That Christians owe an allegiance to the kingdom of God, that is superior to loyalty to their own country, and that in any matter in which the laws of their country conflict with the commands of God, they must assert their duty and right "to obey God rather than men";

(3) That Christians cannot give their support to war as a method of carrying on international conflict;

(4) That we are opposed to the increase of our naval and other war forces, as both provocative to other nations and tending to induce "armament races," as indeed the threat of it already has done, but also as an inexcusable waste of the people's money, and a burden they are not able to bear;

(5) That we are opposed to military training, especially in our secondary schools and colleges, as tending to cultivate the war spirit and as distinctly anti-Christian in character, and further as a waste of the people's money. We especially deplore the

continued expenditure of vast sums of money to maintain military training units, including the Citizens' Military Training Camps and the Reserve Officers' Training Corps, and we call the attention of our people and of the public to the increased appropriations of the government for these purposes in days when the facilities for primary and secondary education have been lessened because our local units are, in many places, unable to maintain them. It amounts to a public scandal that a nation should increase its expenditure for military training while ordinary educational institutions cannot be maintained;

(6) We recognize that military policies have been the support of economic imperialism, and we condemn as godless any system of economics that requires war for its support and maintenance;

(7) We announce our support of all conscientious objectors to war, and we hereby demand in their behalf from all educational institutions requiring military training that such objectors be excused from classes in military instruction without loss in academic standing or official censure of any kind.

We direct the Board of Christian Education to record the signature of young people of our constituency who object to war on the grounds of their religion to a declaration to that effect, in order that their objection may be a matter of record and they may so receive the full support of the church;

(8) We urge upon the Congress and the President the necessity of making the requirements for citizenship compatible with the terms of the Pact of Paris, wherein the United States has contracted with other nations that it will not resort to war as a method of furthering its policies.

(9) In order to promote more friendly relations between our own and far eastern nations, we advocate the repeal of the exclusion act of 1924, and the admission of orientals on the quoto basis now in effect with respect to other nations;

(10) As a practical means of preventing war, or, in the event of war breaking out between other nations, of preventing our own nation from becoming a combatant, the General Assembly directs its Board of Christian Education to make available to our pastors and other leaders blank pledges to the following declaration, a record of subscriptions to which shall be sent from time

(Continued on page 28)

American Family Life and Divorce

By Wm. Chalmers Covert

ANY discussion of the perils to family life through present-day evils, especially divorce, should have in mind some of the significant figures now available. They make more convincing any conclusions that are drawn.

Number of families in the United States.....29,904,663
Number of families with no children
under 10 years of age.....17,587,354
Number of families with one child
under 10 years of age..... 5,745,158
Number of families with two children
under 10 years of age..... 3,525,307
Number of families with three children
under 10 years of age..... 1,787,690
Number of families with six children
under 10 years of age..... 96,106
Heads of households under 25 years..... 1,266,056
Heads of households between 25 and 34 years.... 5,818,711
Heads of households between 65-74 years..... 1,880,969
Heads of households over 75 years..... 561,223

Decrease in number of children is a marked trend.
Total population, April 1, 1930.....122,775,046
Increase since 1920, 16.1%
Total children under five years (1930)..... 11,444,390
Total children under five years (1920)..... 11,573,230
Decrease in face of total population increase
(128,804) 1.1%

Marriage and Divorce Statistics

	Marriages	*per 1000*	*Divorces*	*per 100*	*per marriage*
1890	542,307	9.05	33,461	0.53	5.9
1900	658,101	9.32	55,751	0.73	7.9
1910	948,166	10.28	83,045	0.90	8.8
1920	1,274,476	11.96	159,580	1.47	13.7
1930	1,126,856	9.16	191,591	1.56	16.9

Some Conclusions With These Figures in Mind

1. That the economic depression has reduced marriages and divorces in about equal proportion. In 1931 New York State had 114,322 marriages with 5,091 divorces. In 1932 there were 104,666 marriages with 4,898 divorces. In Ohio the decrease in divorces was by no means proportionate to the decrease in marriages.

Marriages in Ohio, in 1931 were 43,004 with 13,312 divorces while in 1932 there were only 29,663 marriages with 11,176 divorces. In other words the hardships of an economic depression do not stabilize and unify the elements of home life in the absence of higher and more spiritual forces at work in the home.

2. The spectacle of divorce courts in certain states competing with the divorce courts of other states in the matter of promptness and ease with which divorces are granted has become a national scandal. Nevada has 1.8 marriages to every divorce. Texas 2.8 marriages for every divorce. Wyoming has 1.3 marriages for every divorce. Colorado and California have 3.1 marriages for every divorce. Until there is a uniform federal divorce law we shall not be relieved from these divorce colonies that make certain of our cities and states a laughing stock among the cynical and a ground of shame for the serious minded patriots.

3. The domestic disasters represented in the 160,329 divorces of 1932 are not sensed until the children tragically involved in these social catastrophes are taken into account. It is estimated that 200,000 children are pathetic features in this maelstrom of prejudices, bitter controversies, fast living and moral upheaval represented in this large total number of divorces. In private schools and in the homes of grandparents and friends to whom as to a temporary refuge those little ones flee they become to themselves and all others an unhappy social problem. Nothing in the whole landscape of our American social life presents a sadder comment on the divorce evil than these precious little fragments of exploded homes, many of whom never find again any unit of understanding love into which they can be integrated.

4. The conclusion cannot be evaded, viz, that the irreligious character of homes and the viewing of the marriage contract as

(Continued on page 26)

The Christian Citizen

By Harold McA. Robinson

FROM St. Paul's point of view the Christian is a citizen of two worlds. His citizenship is in heaven, but he also has the status on earth of a Roman colonist, in Philippi for example, with a citizenship there also. The adjustment to each other of the rights and duties of these two citizenships is not easy. They cannot be adjusted at all except on the principle that the Christian's allegiance to God is a higher allegiance than to any social institution on earth, just as his citizenship in heaven requires a higher righteousness than is required by membership in any mundane social institution. Perhaps there has not been a time since the first century when the practical adjustment of these two-fold citizenships offered more intellectual and practical difficulties, even with the recognition of the principle of higher allegiance, than is the case in these years of the twentieth century. Of course, the intellectual difficulties must be resolved before a rule or rules of practice emerge, and it is the purpose of this article to turn over a few spadesful of earth in this field, which is just now rich with a harvest of unexploded shells.

There are at least three major social problems which are unusually acute in our day, involving questions of citizenship, in heaven and on earth. They are the problem of "temperance," the problem of war, and the problem of the social order. Let us struggle with these problems in the order in which they have been listed.

There is, of course, no problem involved in temperance, that is, in the temperate use of alcoholic beverages, except the problem of self-control. A Christian is committed to moderation in all things. Temperance is an unmistakable Christian virtue. But "temperance" has come to have a technical meaning: it has come to connote the suppression of the liquor traffic and personal abstinence from the use of liquor. It is unfortunate that one word has to do such double duty, particularly since the two meanings are as dissimilar as the two animals, which by Old Testament law, could not be legally yoked together.

However, this double use of the word "temperance" at once

raises the most difficult problem for the Christian. The efforts of the Churches, during the past fifty years, have been directed toward the control of liquor drinking by law. Our recent experience with the "noble experiment" only sharpens the question: Is there a legal solution for the liquor problem, or only a moral solution in the self-control of individuals? Opinion among Christians is sharply divided on this point.

Perhaps all will agree that, in the long run, only the moral solution will stand up. What is to be the attitude of the Christian, in the meantime, toward attempts at a legal solution? When we begin to wrestle with this question, a misgiving intrudes itself. Is temperance, in the moral sense, that is, the moderate use of alcoholic beverages, in accordance with the principles of Christian citizenship, the citizenship that is in heaven? This misgiving has a scientific and a moral reason. The Christian citizen must weigh the modern scientific findings about the nature of alcohol, and its effect on that mysterious psycho-physical organism which he calls himself. Can he justify himself in taking any of this poison into his so-called system? Let every Christian citizen at least take the pains to study the scientific evidence and make his tentative decision on his findings. This decision will, however, be only tentative. There is a moral consideration to be taken into account. St. Paul pronounced a scientific opinion when he said that there was no harm in eating meat offered to idols. Only vegetarians can object to that finding. But he transcended the scientific opinion, when he declared that if his eating meat, scientifically determined to be harmless, did moral harm to a weaker brother, he would dispense with the personal use of meat until the end of time.

In other words, the Christian citizen's personal attitude toward the use of alcohol as a beverage will be determined by the Pauline canon. Whatever his scientific conclusions, he will drink no alcoholic beverages until the end of time if by so doing he will place a stumbling block in the way of his brother. This moral canon, moreover, may now be brought in to help guide the Christian citizen in his attitude toward the measures which organized society takes to protect its weaker members not only from the example of the strong but from the opportunities to fall before their weakness.

The problem of war is somewhat different. Its major difficulty, for the Christian citizen, lies probably in the apparently conflicting attitudes of the Old Testament and the New Testament towards war. The citing of proof texts, now from the one Testament and now from the other, will be no help. The Christian must go to the New Testament to discover his duty, and to discover, if possible, a way of reconciling the two Testaments. Few of the sayings of Jesus have been so man-handled as the sayings in the Sermon on the Mount which have a bearing on the way in which a Christian is to receive injuries. One thing about all these sayings is beyond controversy, namely, that a Christian is never to resent injuries or to take measures of reprisal. Another thing is evident about the section of the Sermon on the Mount which contrasts the current Jewish morality with the morality of the citizen of heaven; the Old Testament morality, as currently interpreted, and in some cases the Old Testament morality itself is completely transcended. This saying of Jesus' worked a revolution for the Christian moralist: "It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adultress." The final burst of light is thrown on this passage by Jesus' saying in Matthew 19: 7, in answer to the question, "Why then did Moses command to give a bill of divorcement, and to put her away?" Jesus answered, "Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so." The principles of a Christian's citizenship are eternal, but they are slow in their social emergence. Nothing has been slower than the emergence into practice of the Christian's attitude toward his enemy, and the Old Testament is itself a witness to the fact.

But, of course, there is a difference between a Christian's personal attitude toward an enemy, and his attitude as a member of a social group toward another inimical social group. Whether that is a moral difference, or not, is a very grave problem for some Christians. At the outbreak of the Great War, there were many Christians who practiced the Christian code in their relationships with other individuals, but they were bewildered in their application of that code to the question of their participation

in the War. They are involved in a social order; they were citizens of a country which was at war. They recognized their duty to keep their hearts free from anger and bitter revenge, but could they dissociate themselves from the social order in which they were born, and in whose moral life they were inextricably caught? Some answered the questions in one way, some in another. There can be no right answer now, as there was no right answer then, unless it is an answer which is rooted and grounded in a conception of God and the moral order. For the final conception of God and the moral order, the Christian has no recourse but to turn to the New Testament—to Jesus who shows us the Father, to Jesus who interprets to us our duties to each other as individuals, and our duties to the institutions of which our earthly citizenships make us members. Jesus himself, in his own conduct and in his teachings, abjured physical force as a means of progress. He put his trust in the force of right ideas, of right motives, springing out of the operation of the Holy Spirit in the heart and mind of man. What would have been the attitude of Jesus toward the modern institution of the police, or regular armies for purposes of defense only? That is the question which the Christian citizen will have to answer as a groundwork for building up an attitude toward hi spossible participation in a war for defence only.

When we come to the problem of the social order, difficulties of another kind emerge. It does not appear that they can be solved by opposing to the present social order the concept of the kingdom of God. No doubt the kingdom of God is a social concept, but it is the concept of a social group in which God's will is done on earth as it is in heaven. It is a social group which grows by the attraction into it of those who have yielded their wills to the will of God. It is not a social group which becomes more and more responsive to the will of God by the formal enactment of laws or by the slower processes of social change. This does not mean, of course, that those who belong to the kingdom of God, by virtue of their self-denying obedience to the will of God, should not work for social change that will bring the social order nearer to the heart's desire, but it does mean that they cannot hope to establish the kingdom of God on earth apart from the winning of individuals to whole-hearted allegiance to God.

Two things are plain. A Christian must find the pattern for his personal life in the early Christian community at Jerusalem of which it was said, "And not one of them said that aught of the things which he possessed was his own; but they had all things common. . . . For neither was there among them any that lacked, for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as any one had need." A Christian must lend his influence toward the establishment of a social order in which there are, by virtue of the constitution of the social order itself, none who lacks. But what is that social order? Has it yet been envisaged? Is it socialism, communism, Naziism? These ism's seem to be wanting in the spiritual essence which made the early Christian community so notable—the voluntary spirit of brotherhood. Can any social or political regime create that? Can any social change be permanent which rests on any sort of compulsion?

However, just as it is certain that no Christian may resent personal injury or attempt reprisal for personal injury, it is certain that no Christian can regard anything that he has as his own, and that no Christian can engage in acquiring possessions over which to exercise a stewardship except in accordance with the principles of social justice.

These reflections on three major problems of the day have led to no clear conclusions. Some Christians have reached clear convictions. The writer has some which he has not set down because he believes that the need of the hour is for Christians to think, and to be prepared to follow their thought to its outcome in practice. Prejudices must be recognized for what they are and stripped of their false glamour. The New Testament must be searched. In particular the sayings of Jesus must be restudied, not so much proof text by proof text, though that is useful, but as a whole, in order that a new understanding may be had of the total attitude toward life which Jesus requires of his followers. A restudy of the Gospel of Mark, for example, might yield the conclusion that the central principle of the Christian life was the principle of self-denial, the refusal to recognize one's self, the ignoring of one's self. That principle if applied to the problem

(Continued on page 29)

Adult Responsibility

By Clarence A. Spaulding

"CHOOSE ye this day whom ye will serve." When Joshua in these well known words challenged the religious convictions of his fellow Israelites, he established a technique in dealing with times of spiritual crisis that even yet has not lost its force or validity.

The setting of that picture is familiar to all Bible students. The entrance of the children of Israel into Canaan had exposed the new immigrants to the glamorous and seductive pagan practices of the inhabitants of the land in which they dwelt. Baal worship vied with the worship of Jehovah for dominion in their lives. The younger generation as well as a goodly share of the older, found it easier to compromise and follow the line of least resistance, succumbing to the infection of idolatry in varying degrees.

Joshua meets this situation head on. It is serious and challenging. He throws down the gauntlet in never to be forgotten words, "Choose ye this day whom ye will serve." He had never heard of Mr. Frank Buchman or the Oxford Movement, but he is not a stranger to the essential values of positive personal testimony both in crystallizing his own faith and checking defection and apostasy.

Underlying his declaration are four assumptions and an inevitable conclusion we would do well to ponder today as we face a similar break down in spiritual religion and the popularity of a new idolatry.

Joshua's first assumption is that religion is a Universal. Everybody worships some kind of a God. It may be "the Gods served on the other side of the river, or in Egypt;" the Gods of Tradition, Pleasure, Ease. It may be "the Gods of the Amorites in whose land ye dwell;" the Gods of Fertility, Prosperity, Lust. The assumption is very clear, ALL MEN WORSHIP SOME GOD, RELIGION IS A UNIVERSAL.

Now if this assumption be true, and observation certainly seems to substantiate it, recognition of it ought to be a death blow to

atheism. Atheism in recent years has enjoyed an undeserved popularity. In the final analysis there can be no such thing. The Bolshevik, for example, who protests his atheism and declares he has banished God from the universe and gotten rid of religion, has simply deified the State. He religiously worships the State. He sacrifices his own personal interests for the State as conscientiously as the Christian does for his God, some would say even more! Or take again the theoretical atheist, the man who belongs to the Atheistic Society. He also has his God. It is his belief that there is NO GOD. Around that concept he has organized his life and built his creed. That creed is as iron clad, dogmatic, and rigid as the creed of the strictest Puritan. For after all, whatever conditions and motivates the life of a man can be said to be HIS GOD, and to it he renders obeisance.

The first assumption of Joshua seemingly holds true. Everybody worships some kind of God, "the Gods beyond the river, or in Egypt, or the Gods of the Amorites, in whose land ye dwell," or the God of Revelation.

The second assumption of Joshua is no less clear. There comes a time when we have to choose between the Gods we would serve. There is eventually a time of spiritual crisis. Such a time had come in the days of Joshua. It is not a modern invention of Karl Barth's, this idea of crisis! "Now, therefore," he says, "fear Jehovah and serve him in sincerity and in truth, and put away the gods which your Fathers served beyond the river and in Egypt, and serve ye the Lord."

Joshua's third assumption grows out of this second. It is this: *men can be honest, but mistaken in their refusal to worship the God of Revelation.* "If it seems evil to you to serve the Lord, then serve the gods of your fathers beyond the river." But in God's name be loyal to something!

Possibly this is the most difficult of all the things we do, to credit people with honesty who differ with us in matters of morals or religious faith.

One of the staggering facts present day Christianity has to face is the declaration of large groups of people that they will have none of our religion, that it is a narrowing influence in life, that it prevents self-realization, that it is neither practical nor intellectually respectable, that it will not mix with business, that it is

other-worldly. Bertrand Russell, the High Priest of this modern group goes so far as to say, "of all the requisites for the regeneration of society, the decay of religion has its best chance of being realized."

Joshua's fourth assumption is this: In the face of such an apparently wide spread revolt against the so-called orthodoxy of his day and the popularity of paganism, he feels the necessity of making his own position plain and unequivocal. He is not dismayed by the spiritual defection of his friends; he will not equivocate, he will not compromise. "As for me," he says, "and my house, we will serve the Lord."

These four assumptions lead to but one conclusion. It is the *adult* group who are in the last analysis responsible for the character of any period, not the children. If our religion today, if life itself, is not what it ought to be, it is not the children's fault.

If any modern proof of this truth is needed, Walter Pitkin's recent article in the August "Good Housekeeping" would seem to furnish it. After an exhaustive study of the present trends of the Youth Movement in our country he finds them all at sea because of lack of leadership. "These young people have no answer" he says. . . . "Bitter though the thought of it, this huge group of educated and uneducated, comprising in all more than 20,000,000 of voting age up to and including the thirty-year-olds, is totally destitute of political understanding, experience, and dexterity—mere putty in the hands of older people. Now, putty can be put to good uses or to bad. Any fool may misuse it, but only a skilled hand can turn it to good account. What will be done with it, in this instance depends entirely upon men and women in their forties and fifties who grasp issues, know all the tricks of management in and out of politics, and earnestly desire a better America." His solution is that "THE YOUNGEST OF THE OLD MUST GUIDE THE OLDEST OF THE YOUNG."

What is true of the political situation is equally true so far as religion is concerned. As a penetrating observer has recorded, "History, archeology, and anthropology tell the stories of many dead and extinct religions. Why did they die? They failed to reproduce themselves in succeeding generations." To put the matter concretely, you and I were not born with a knowledge of the Ten Commandments, or the Sermon on the Mount as a part of

our Biological inheritance. We had the potentiality in us of acquiring it, just as we did human speech and knowledge, through teaching. Somebody had to instruct us in our A B C's, we had to be taught to say Father and Mother. So also some one had to teach us to tell the truth when we talked, we had to learn to be unselfish, how to know God, to be concerned about Missions and Stewardship. "These facts of religion are not transmitted at birth. And they cease to exist within the human species if they are not taught, and the generation of adults that neglects to teach youth the Christian Faith, puts that Faith in jeopardy."

We are baffled today by what we call the revolt of Youth from the church, from accepted moral standards. A Philip Wentworth in the *Atlantic Monthly* a year or so ago suggests that education has acted like poison on the faith of nine out of ten college graduates.

But something more than intellectual difficulties has been the cause of this wide spread revolt against religion. It has been the materialistic spirit of the times. "The worship of the Gods of the Amorites in whose land ye dwell." The college student quite naturally reflects and understandably, the current notion that only those things are important which advance worldly position. The youth who goes to college with the decision that he will devote his life to this or that enterprise, not because he can be of the largest service to the world, and serve God best in that field of endeavor, but simply because "he can make the most money;" that individual is very fertile soil for the reception of a philosophy that overthrows his accepted childhood belief, that "he that will be great among you let him be as your servant."

Where does the Youth get this idea? Who inspires him and instructs him in this religion of success? Assume for the sake of our self righteousness that the teaching of his home has been above reproach, that the father and mother set an example of true spirituality (quite an assumption to be sure), where do these ideas come from, how does he contact them? From the zeitgeist, the spirit of the age, the materialism in which he is immersed. He breathes it in the very attitudes and atmosphere of those about him. Our generation ignores religion as far as possible, because to do so "enables men and women to avoid interference with the im-

(Continued on page 27)

Protecting the American Home

By Hugh Thomson Kerr

NO INSTITUTION has been under such savage attacks as the American home. The relationship of men and women in holy marriage has been subject to contempt and abuse until many young people and older people have gotten it into their minds that there is nothing inviolate in the marriage bond and that they can burn their incense and pay their homage before any pagan conception of sex. What with Freudian psychology and the prostitution of marriage presented in the movies and the spreading broadcast of a philosophy of free love, together with the ease with which divorce is obtained in our country and the trivial basis on which marriage can be dissolved, there is much worshipping today before pagan shrines.

The Roman Catholic Church has instituted what it calls a Legion of Decency to boycott moving pictures which cast discredit upon the sacredness of marriage and which instill into the minds of youth and age loose and licentious views of marriage. I want to heartily commend such a movement. We have tried everything to purify the moving pictures, which are probably the greatest educational agency history has ever known for people learn through the eye what they miss through the ear. The time has surely come when Christian people dare not tolerate much that is produced by the moving picture industry. They have protested and criticized and now they must face the question as to whether or not they must absent themselves from pictures which cast discredit and abuse upon what God has sanctified.

I have received from Bishop Boyle of the Diocese of Pittsburgh the pledge of the Legion of Decency. I read it recently over the radio and had many requests for copies of it from all classes of people who wished to sign it. The pledge of the Legion of Decency is as follows:

> "I wish to join the Legion of Decency, which condemns vile and unwholesome moving pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country and to religion.

"I condemn absolutely those salacious motion pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land.

"I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women.

"I unite with all who condemn the display of suggestive advertisements on bill-boards, at theatre entrances and in newspapers, and the favorable reviews often given to immoral motion pictures in the daily press.

"Considering these evils, I hereby promise to remain away from all motion pictures except those which do not offend decency and Christian morality. I promise further to secure as many members as possible for the Legion of Decency.

"I make this protest in a spirit of self-respect, and with the conviction that the American public does not demand filthy pictures, but clean entertainment and educational features."

This Legion has no dues, no meetings, but it has made itself felt in the councils of Hollywood. In the letter addressed to the parochial schools of the Diocese of Pittsburgh by the Superintendent, Father Campbell, I take these sentences:

"In a letter to me the Most Reverend Bishop of the Diocese asks that the children in its schools, before entering upon their vacation, 'pledge themselves to refuse to attend motion picture plays in which Almighty God is offended and youth tempted to sin by vulgar or indecent or lascivious speech and actions on the part of the players. Both the actors and the producers of such films are aware of their effects, particularly upon young lives, and yet are willing for the sake of money to become vile panderers and corrupters of youth. If boys and girls who attend such spectacles can be guilty of grave sin, what an enormous offense to Almighty God is given by the actors and producers who furnish the youth of America with these occasions of sin. Or have both these groups lost all sense of a moral order and of their responsibility to Almighty God for offenses done in it?'

"I am accordingly sending to your school under separate cover a pledge by which the children will enroll themselves

in the 'Legion of Decency.' Will you be good enough to have each one of them sign both sides, retain one? The other you will be good enough to send me in a packet made up of all the pledges signed in your school. If the children should inadvertently find themselves in a theatre where indecent pictures are shown, they must have the courage to walk out on the picture. They should in addition demand the return of their entrance fee."

This is a movement in the right direction for it not only brings the moving picture industry before the judgment bar of an awakened conscience but it causes children and parents to re-think their own responsibility. In the days of John Calvin it became necessary for all Christians to absent themselves from the theatre because of its low and vulgar presentation and history has been full of condemnation of John Calvin and his Puritan dissenters for their bigotry and narrowness along these lines but there was high reason for their attitude as there is reason today for us to remain away and to keep our children away from presentations which defile the imagination and dishonor the marriage bond. Young people cannot worship constantly at the shrine of free love and loose living and sex intrigue without at least in their minds and imaginations surrendering to a philosophy of life that leads to disillusionment and despair.

The other day in Chicago celebrating eighteen years' service on the bench, Judge Joseph Sabath, who had heard more than 42,000 divorce cases (more than any other living judge) drew up ten rules for young people to consider before they enter into the delicate task of building a home. These are the judge's rules and I commend them to my readers:

"1. Bear and forbear.
2. Work together, play together and grow up together.
3. Avoid heated quarrels.
4. Do not cover up little differences until they accumulate.
5. Speak out frankly to each other until you reach an agreement.
6. Sympathy, good humor and mutual understanding are the supporting pillars of the home.
7. Good humor on parting in the morning and a cheerful meeting in the evening.

(Continued on page 29)

Those Ancient Cathedrals

By Wm. T. Hanzsche

I HAD the happy privilege this summer of steering a funny little Morris-Oxford car of ancient vintage through the lovely little lanes of off-the-beaten path England into many of the charming old cathedral towns. One shall always remember vividly Exeter, with its gay façade, Gloucester, with its amazing fan vaulted cloisters, Wells, with its moated bishop's castle, Salisbury, with its lovely lawn, York and Durham and Ely, all so stately from the distance, Rochester, where Dickens' Edwin Drood moved, Canterbury, with its stone chair of St. Augustine and its alabaster tombs, Norwich, with its amazing columns, and Winchester, the largest of them all, with length of 586 feet, almost twice the length of one of our football fields. One stands in breathless awe amid the unbelievable columns and arches and lace like rosettes of these century old monuments to God, and as he traces the Norman beginnings, the movement into early English, and then on to perpendicular Gothic, he remembers how untold workers for several hundred years toiled to give a world which worshipped idols in dark, damp, ugly places, a conception of God which was large, mighty, airy and awe inspiring in its sheer beauty.

But there is something about those old cathedrals which pains a visitor. They were built for medieval life, with its pageantry, its pomp and its parade. There are no permanent seats for worshippers; the knights marched in and stood and the serfs filled the vast spaces on their knees.

As museum pieces they are unmatched. As works of art they are unparalled. But they ought not to be used as houses of worship *today*. They just do not fit modern life. The law of the land requires regular services in the cathedrals. In Winchester we were present one week day when in the service there were four clergymen, two vergers, and a congregation of nine, which included my wife and myself, and another couple of sight seers. The cathedrals were built before Columbus discovered America. They belong back there. And the kind of religious life they de-

pict is as far removed from the social needs of modern England as Columbus' "Santa Maria" is removed from the "Olympic." They belong with the ancient walled cities, and knighthood, and medieval social life. They belong with the old bishop's palace of Wells, still used, with its ancient moat, romantic with its wide, deep water, but not very pleasant and not very healthful, with its green scum, and its slime.

Those great Cathedrals, and the walled towns of which they were a part, are wonderful links to the historic past. But you cannot spend your time today on links which tie us to the past. The test of Christianity is not apostolic succession, but apostolic living! And the young life of England is untouched by the great old cathedrals. "Dead palaces of a forgotten king," one honest young British writer called them!

But why blame the English?

I wonder if Presbyterians are not prone, too, to hold to ancient forms just because they are ancient and beautiful, long after those forms have any modern meaning, and sometimes long after they have any meaning at all to the troubled men and women of our day. There are still a few arguments going on over medieval theological expressions; we still use creedal figures of speech which are in a foreign tongue as far as our world is concerned.

There is a peculiar sense in which we Protestants are more responsible for industrial conditions than any other group of Christians today. Many Catholic historians trace the rise of capitalism to the rise of Protestantism in general, and the development of Calvinism in particular. As a matter of fact, capitalism antidates Protestantism; but there is no need of arguing about it. For Calvin certainly emphasized the fact that a man can worship God in his business dealings, and he most assuredly put a religious interpretation upon thrift and industry. Well, let us accept the challenge, and admit that capitalism *is* the product of Protestant thinking and of Puritan effort. We should feel highly complimented; for capitalism certainly brought to the world far more advantages than were ever attained in the feudalism which went before. Let us be brave enough to accept the challenge and either remake capitalism upon far more Christian lines, or else substitute for it something more Christian than that which we now have.

It was we Protestants who threw off obeisance to authority and stressed liberty; and in a peculiar sense it is our responsibility to see that the unbridled liberty of our times is controlled by the inner authority of Christ. It was we Protestants who created in our country the complete separation of church and state, with the consequent materialization of our school system; the responsibility is ours to see to it that H. L. Mencken was wrong when he boasted two years ago: "America is the first modern nation which has had the courage to get rid of religion!"

If we accept the compliments paid us, we must accept the responsibilities those honors imply; even we Protestant Americans, you see, cannot be content with *our* ancient cathedrals. They can be "dead palaces of a forgotten King," too.

Whether we like it or not a great world battle is going on today in the realm of human adjustment, in what we commonly call social life. And it is in this field where today's battle is being fought that the Church must make its great contribution, must guide and direct human lives. Despite the loud blowing of trumpets and the announcement of sure cures, there are still nearly 10,000,000 men out of work in America, and again a winter approaches when cold and want and misery will march through our streets; things still come first; and the fiery struggle goes on between Moscow and Nazareth, between force and brotherhood, between steel and love. Two weeks ago Press Agent Hoppe of the *Hitler Youth* sent out his fiery bulletin to the young people of Germany: "German youth! . . . Hurl from you the Jewish-Christian ideas of sinfulness, pity and love for your enemies. . . . Carry before you the conquering symbol of the swastika. We must be hard if we would conquer! A curse upon sympathy and mercy! Praised be that which makes us hard and cold! . . ." And you can hear the faint echo of that cry up and down *our own* streets—"We must be hard! A curse on sympathy and mercy!" And there is grave danger that the word "recovery" may even come to stink before high heaven like that word "normalcy" of the Harding after-war days.

Woe to the church which lives in the past today!

Somehow in social crises of the past, the Christian Church has nearly always managed to miss its big opportunity. Rousseau and Voltaire, prophets of the social awakening in France, became

deliberately anti-Christian, merely because Christianity stood for all the ancient evil ways and barred the progress to social reform. Hegel interpreted the Christianity of his day as an intellectual system of truth. Among the pupils of the Hegelians was a brilliant young man whose father had been converted to Christianity from Judaism. But this young man discovered that the Christianity of his teachers was not at all interested in the slums of Berlin; so he turned from Christianity in disgust and branded it "an opiate for the people." That young man's name was Karl Marx, and Marxian Socialism arose to curse the church which had forgotten its social message. When the industrial crisis first reached England in the early part of the last century, little children six and eight years of age were working in factories and mines, women toiled for almost nothing, multitudes were little more than slaves, and men who owed small debts languished in prisons. It was not the church which raised its voice against all this; it was a novelist, Charles Dickens. When that social and industrial crisis struck America and men everywhere were exploited at starvation wages, our own church was busy with an "old school-new school" controversy!

We have a right to glory in our past; but we need to take care lest that haunting, taunting phrase fits our own churches today: "Dead palaces of a forgotten king."

We sing songs about "gentle Jesus, meek and mild," and we do well to talk about his gentler qualities; but the Jesus of the gospels and the Jesus of today is more like dynamite than morning dew. The one word used in the earlier books of the New Testament to describe the Christian message is the word "dunamis," which we bring over literally into our tongue for "dynamo," and "dynamite." Our Lord Himself was no legislator, no maker of laws and codes. His one fundamental commandment was clear and unmistakable: "Thou shalt love—the Lord thy God (emotionally, morally, intellectually), with all thy heart and soul and mind—and thy neighbor as thyself." (With all the ingenuity which is common to self-preservation.)

It is perfectly possible to sum up all the ethic of Jesus, the great enemy of things-as-they-are, into two or three blanket codes, simple, but containing dynamite enough to transform the whole world.

THOU SHALT NOT IN ANY WISE EXPLOIT THY MAN SERVANT OR THY MAID SERVANT, HIS TIME, HIS TALENTS, OR HIS HEALTH, BUT IN EVERY THING ENCOURAGE HIM TO MAKE FULL USE OF HIS OPPORTUNITIES OF SELF-DEVELOPMENT AND SELF-REALIZATION. THOU SHALT NOT IN ANY THING CHEAT THINE EMPLOYER OF THE SERVICE DUE HIM, OR OF THE ENERGY OR INTELLIGENCE NEEDED FOR THE PERFORMANCE OF THY WORK. These codes answer the industrial problem and all the complex problems of capital and labor. They contain the answer to the whole question of unfair distribution of wealth, and unwise overproduction. They solve the problem of leisure, and point the way of true education.

THOU SHALT NOT INDULGE ANY APPETITE AT THE COST OF INJURY TO HEALTH OR CHARACTER OR DIGNITY OF THY FELLOW MAN FOR WHOM CHRIST DIED. And this code regulates all sex problems, all hunger for possessions and for land and for power. It stops the use of lascivious literature and movies for money—the appetite for gold—and does away with war, and narrow nationalism and race prejudice.

Or if you want the dynamic Christian ethic in three simple sentences you will find that they answer the needs of all types of governmental and social theory. "Let every man bear his own burden." *That is individualism.* "Bear ye one another's burdens." *That is socialism.* "Cast your burdens on the Lord." *That is spiritualism,* in the truest sense. *And all three put together form the Christian way!*

The answer of our perplexing problems today lies in Jesus Christ! The danger does not lie in the failure of men to find Him; the danger lies in the possibility that the Church will so have its thoughts and its eyes on the past, will be so slumberingly wrapped up in its own petty complacencies that it will fail to see the terrific social battle which is going on, and fail to present Jesus Christ as the Social Redeemer of this present-day world!

We are in the midst of an heroic struggle today for what the Bishop of Croydon has well called the "actual task . . . of practising the Christian way in personal, industrial and social affairs." And to anyone who presents from the church today any other message than the message of Jesus Christ, the Social Redeemer of the world, we can but give the answer that the noble Karl Barth

(Continued on page 28)

Book Suggestions

By Elsie G. Rodgers

TO CHURCHES seeking suitable materials for use in their study of the alcohol problem, we suggest the following in addition to the study units appearing as part of the current Westminster Departmental Graded Materials for Juniors and Young People:

"What About Alcohol?" by Emil Bogen, M.D., and L. W. S. Hisey. Scientific Education Association, Los Angeles, Calif. 1934. Pp. 112, cloth, $1.50.

Here is a new book about alcohol which will appeal at once to older juniors and intermediates in the church school. The preface is written by no less an authority than Dr. Haven Emerson, who says in part: "It is the good fortune of young people, and their parents, and school teachers of today that in such a short and interesting little book as this, the simple truth about alcohol, its use in drinks, and the effects of it upon the body and mind of human beings can be told in language anyone can understand."

The book itself is attractive in type, paper, and binding. Scientific facts are stated in terms of everyday experience and strikingly illustrated by clever pen sketches. The writer closes his discussion of the personal and social effects of alcohol with this simple appeal to the good sense and social consciousness of the student: "These are not just guesses or opinions. . . . You know now what alcohol is and what it does to the person who drinks it. You can understand why people advise you not to drink it. You can see for yourself why it is wise for you to keep away from it. It is up to you to act accordingly."

The book will prove an interesting text and through the bibliography and "Suggestions for School Use," found at the close, will provide an excellent guide for both the church school and day school teacher.

"Narcotics and Youth Today" by Robert E. Corradini, Foundation for Narcotics Research and Information, Inc., New York, 1934. Pp. 128, paper, 25 cents, cloth, 50 cents, plus 10 cents postage.

Leaders of adolescent boys and girls will find in this compact little book published in June, 1934, a reliable guide in the discussion of the alcohol problem. Mr. Corradini writes out of wide experience with the high school group and sympathetic understanding of their problems. He has, he says, attempted to answer the questions most frequently asked by these boys and girls concerning the use and effects of alcohol and other narcotics.

The writer approaches the subject from the standpoint of individual and social health and well-being in a mechanized and closely knit society. The material is thoroughly scientific in content and simple in statement and will prove an interesting reading and study book for adult classes as well as for the younger group for whom it has been especially prepared.

"A Syllabus in Alcohol Education" (revised) by Bertha Rachel Palmer. National W.C.T.U., Evanston, Ill., 1934. Paper, 20 cents (Supplement, "How to Teach," 10 cents).

The writer, for some years the Superintendent of Public Instruction of North Dakota, presents in this pamphlet the facts concerning the nature and effects of alcohol in clear and concise fashion, thus answering the first question of the leader, "What shall I teach?" Miss Palmer's understanding of the *teaching* task is evident also in her recognition, even within the limits of this brief booklet, of the second and equally puzzling question of *how*. Clearly stated objectives and helpful suggestion of viewpoint and method precede the factual material, and detailed lesson plans are provided in the supplement, "How to Teach." The latter is printed separately but should be in the hands of every teacher.

The Syllabus is especially helpful as a guide for leaders of Intermediate and Senior groups and is suitable also as a text for young people's groups.

American Family Life and Divorce

(Continued from page 7)

a purely civil affair involving no spiritual, let alone religious obligations, have much to do with the rampant selfishness and miserable discord, that leads to a disregard of the marriage vows. The Christian view of the home and the sacred vows taken in the marriage rites set up a barrier of defense against the destructive forces that are now attacking the home. Where Christ be-

comes a wedding guest and the vows are taken as in his presence and where his spirit of love and forebearance is daily exercised as between members of a household, the chances are all in favor of the invariable ironing out of temporary disagreements and the cementing closer and closer the bonds that bind the home into a happy unit. The best preventive of divorce is the merging at the altar of two hearts united in devotion to Christ as well as to one another.

Adult Responsibility

(Continued from page 16)

pulses engendered by cupidity." Too much of our contemporary civilization is built upon the basic idea that "the world may become any man's oyster", or as others phrase it, "life is just a bowl of cherries." This is typical of that group in our generation to whom we look for leadership—the forty and fifty-year-olds.

Hence the crisis in spiritual life and the challenge to adult responsibility, "Choose ye this day whom ye will serve, the gods of our fathers beyond the river and in Egypt, the gods of the Amorites in whose land ye dwell, but as for me and my house we will serve the Lord."

I may be optimistic, but I believe there is every evidence today that in this crisis the Christian Church can depend upon sturdy support from those who count most in intellectual circles. It was only recently that Dr. Compton, in a widely circulated address, declared, "It is now intellectually respectable to believe in God." The greatest names of science and philosophy today are on the side of the angels. More and more we are coming to see that if life was impoverished in the Middle Ages by religion ruling out science, by so much the more is modern life becoming impoverished by the cavalier attitude of science toward religion, bowing it out as if of no possible validity. The times through which we are passing are bringing it home to men that an experience tested by the ages is not something that can be safely ignored or laughed at.

The youth of our land are not rebels; they are conformists. They will respond to a responsible adult leadership. Then ears are eagerly listening for the Joshua's of this generation to declare "as for me and my house we will serve the Lord."

Actions of the General Assembly

(Continued from page 5)

to time to the President and the Congress and a duplicate kept in the records of the Board:

"I will not cross the borders of any nation except in friendship, nor will I support my country in such action."

(11) We call the attention of the church to the sinister part played by the manufacturers and distributors of munitions of war, in arousing mutual fear and suspicion on the part of nations, and of overt acts promoting military rivalry. The munitions industry in general knows no patriotism, but promotes the sale of its wares to the citizens and governments of all nations, so that we continually hear of the slaughter of nationals by means of arms made in their own country, and by which their fellow-citizens have profited. We therefore urge our pastors and leaders to inform their people of these facts, and urge them to bring all lawful pressure to bear upon our government to place an embargo upon the sale of munitions of war.

We further advocate the abolition of the private manufacture and sale of munitions of war.

(12) We counsel the Boards to scrutinize their investments and consider the advisability of withdrawing their investments if any from such businesses as derive their profits from munitions industries.

(13) We further recommend that the Assembly approve the Peace Crusade now being promoted by the Federal Council of Churches of Christ in America, embracing a national conference, the erection of three commissions to study various aspects of the peace promotion and the promotion of local peace conferences, and that the Board of Christian Education appoint one member to each of these three study commissions.

Those Ancient Cathedrals

(Continued from page 24)

recently gave to the materialists of Germany who tried to take all the dynamite out of Christianity: "I maintain that the Evangelical Church ought rather to be thinned down till it be a tiny group and go into the catacombs, than make a pact, even covertly, with this doctrine."

The Christian Citizen

(Continued from page 12)

of "temperance" yields an easy answer. Total abstinence follows on self-denial. Applied to the problem of war, the answer is not so simple. Applied to the problem of the social order, a renunication of all desire for economic security, certainly of all desire of economic luxury, would seem to follow. But Christians certainly should not expect to be supported by the social order. They are not mendicants. They cannot put themselves in the classification next below the classification of the infidels. Where does the line of self-denial fall? Restudies of the other Gospels, of the relevant portions of the Epistles, will yield other results, which may then be worked into a consistent position. What is most of all required of the Christian citizen in our day is a willingness to see, and to understand what he sees, and to carry through what he sees, even if it turn out that in denying himself, he must also take up his cross and follow Jesus.

Protecting the American Home

(Continued from page 19)

8. Share all responsibilities and pleasures alike.
9. By all means establish a home of your own, regardless of how humble it may be.
10. Make your bedtime prayers a sort of review of the day and you will never go to bed without 'a clean slate' and there will be no 'left-overs' for the next morning."

They are all summed up in the advice of the Old Testament: "Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest."

"Take heed to thyself." Hold yourself to your best. Do not give the sacred treasure of your life to any unworthy deity. Do not pour out your sacramental wine at every wayside altar. Reserve yourself for everything that is pure and noble and Christ-like.

Current Films

The estimates of films here reproduced are obtained from the National Film Estimate Service. We shall appreciate the comments of our readers as to the value of these previews. This service is offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Moral Welfare. Films approved for any one of the three groups are included. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

All Men Are Enemies (Helen Twelvetrees) (Fox) Poor title for well-acted love-story with charming Italian, Austrian and English backgrounds. Fine, sensitive hero loses all trace of lovely fiancee through Great War. A healthily contemptible "other woman" tricks him into marriage, but all ends happily.
For A: **Good** For Y: **Mature but good** For C: No interest

As the Earth Turns (Jean Muir, Donald Woods) (Warner) The year-round grind of humble life in Maine. Toil and trouble, love and heartache of varied characters, young and old, carefully if not always expertly played. Background at times more studio than Maine. Mostly sincere, human, appealing, rather than amusing.
For A: Good of kind For Y: Good of kind For C: Beyond them

Baby, Take a Bow (James Dunn, Shirley Temple) (Fox) Clean, human story of little family whose happiness is threatened when relentless detective tries to implicate hero in jewel robbery. Marred by melodramatic climax—suspenseful chase of thief, using child as shield. Shirley engaging, but deserves better story.
For A: Mostly pleasing For Y: **Good** For C: If not too exciting

Bulldog Drummond Strikes Back (Ronald Colman) (U.A.) Excellent mixture of thrill, suspense, comedy, and romance, with Colman's charm and artistry in colorful role dominant throughout. Fine cast. Absurdly funny "wedding-night" speeches too obviously burlesque to be harmful. Genuinely entertaining.
For A: **Excellent** For Y: **Very good** For C: Too mature

Cat's Paw, The (Harold Lloyd, Una Merkel) (Fox) Trusting son of missionary in China, comes to America and becomes innocently involved with crooked politicians and racketeers. Clever, suspenseful, highly amusing farcical situations. Hero turns tables on crooks in hilarious, though grim climax. Some strong scare scenes.
For A: **Very good** For Y: **Very good** For C: Mostly good

Circus Clown, The (Joe E. Brown) (First National) Mostly a hilarious story of a country boy madly ambitious to get into circus life like his father before him—Brown playing both roles well. Human, amusing, and fairly plausible. Largely free of objectionable elements. Wholesome fun as a whole.
For A: Good of kind For Y: **Good** For C: **Good**

Count of Monte Cristo (Elissa Landi, Robert Donat) (U.A.) Splendid screening of Dumas classic, keeping detail and spirit of that masterpiece of romantic melodrama. Donat notably fine as hero who suffers unjustly, wins sudden wealth, and brings grim justice to three villains. Cast, costumes, sets, all excellent.
For A: **Excellent** For Y: **Excellent** For C: Probably good

Charlie Chan's Courage (Warner Oland) (Fox) Another adventure of the shrewd oriental detective solving, by his own original and engaging methods, jewel-smuggling plot against background of Frisco seaport, city mansion, and California desert estate. Wholesome thriller of character interest.
For A: Good of kind For Y: **Very good** For C: Good unless strong

Grand Canary (Warner Baxter, Madge Evans) (Fox) Strong character study of great London doctor wrongly condemned by medical profession. Broken in spirit he heads for oblivion in the tropics. A fine love, and a chance to prove his discoveries, bring back ambition for human service. Serious appeal.
For A: Good of kind For Y: Perhaps For C: No interest

Handy Andy (Will Rogers, Peggy Wood) (Fox) Hilarious combination of real character comedy and slapstick farce. Small-town druggist is forced by

socially ambitious wife to sell out and "learn to play." He turns the tables amusingly to the happiness of all concerned. Wholesome fun.
For A: **Amusing** For Y: **Very good** For C: **Good**

Let's Try Again (Diana Wynyard, Clive Brook) (RKO) Two intelligent people, their marriage seemingly having failed, determine finally to work out their problem, and avoid divorce. Mature social drama, done with taste, dignity and much charm and humor. Probably too restrained and subtle for popular taste.
For A: **Very good** For Y: Very mature For C: No interest

Maedchan in Uniform (re-issued German film) The same splendid picture, the original photography, with English dialog rather cleverly substituted for the German. While the artifice is quite obvious at times, it should serve to give this masterpiece still wider showing in America.
For A: **Excellent** For Y: **Mature but good** For C: Beyond them

Old Fashioned Way, The (W. C. Fields) (Paramount) Hilarious burlesque of ever-bankrupt theatrical troupe playing small towns in the old days. Unique comedy and antics of Fields as pompous leader dominate whole picture. Stale and slow in spots, but mostly laughable and often appealing.
For A: Good of kind For Y: **Amusing** For C: Probably amusing

One More River (Diana Wynyard, Colin Clive) (Universal) Notable screening of novel done with great charm and beauty of settings, and with authentic, restrained character portrayals by outstanding cast. Concerns fine heroine's marital unhappiness with bestial husband and difficult problem under English divorce laws.
For A: **Excellent** For Y: Mature For C: No interest

Operator 13 (Marion Davies, Gary Cooper) (MGM) Unusually fine thriller, carefully done, about Civil War spies. Strong, clean romance against grim, not glorious, war. Charming sets, costumes, music, and some real historical value. Moments of melodramatic suspense and violence rather strong for children.
For A: Good of kind For Y: Good thriller For C: If not too strong

Treasure Island (Wallace Beery, Jackie Cooper) (MGM) Expert, realistic version of classic, with notable beauty of settings and photography. Scenes of violence and bloodshed—faithful to story—strong for sensitive children but Beery's "Silver" softened to good-natured, crafty rogue. Thrilling, romantic adventure.
For A: **Excellent** For Y: **Excellent** For C: Good but exciting

Whom the Gods Destroy (Walter Connolly, Doris Kenyon) (Columbia) Strong character drama, with notable role by Connolly. Hero, devoted husband and father, is commanding genius in New York theatrical production. After heroic conduct during shipwreck, momentary weakness brings lifelong tragic bitterness.
For A: **Very good** For Y: **Good** For C: No interest

Planting for the Coming Generation

A writer tells of the frequency with which his father-in-law planted young apple trees. Finally the younger man asked, "Why, Father, do you plant so many trees. You know that with ordinary expectation of life it will be impossible for you to eat the fruit of those trees." The old man looked at him quizzically, and then said, in all seriousness, "Son, all my life I have eaten apples from trees which were planted by others. It seems to me that it is only right and fair that we should do some planting for those who will come after us. I would rather plant apples than thorns."—*Union Signal*

New Material Available for Pastors and Church Leaders

Motion Pictures

"Source Materials on Motion Pictures for Pastors," a pamphlet prepared by the Federal Council of Churches of Christ in America, for use in presenting the motion picture problem to the churches in a nation-wide observance on October 21, 1934. A copy of this pamphlet has been sent to each active pastor. Additional copies may be ordered at a cost of five cents each from the Federal Council, 105 E. 22nd St., New York City.

The Alcohol Problem

"Have This Mind in You." A worship service. Theme: The Christian and the Alcohol Problem. For use on World's Temperance Sunday, October 28, 1934, or on any other similar occasion. The program includes prayers, hymns, responsive readings and suggestions for the development of the talk or address. A copy should be in the hands of each worshiper. Price—single copy, 2 cents; in quantities of 12 or more, 1 cent a copy.

My Temperance Declaration—Double card, one to be retained by the signer; the other to be returned. Price, 2 cents each; 75 cents a hundred.

Order from any Presbyterian Sales Agency or from Department of Moral Welfare.

Armistice Day

A special Armistice pamphlet has been prepared by the Department of International Justice and Goodwill of the Federal Council of Churches of Christ in America. This pamphlet containing suggestions for individual church and community observance of Armistice Day will be reprinted in the November issue of MORAL WELFARE. Additional single copies of the pamphlet are available, free, upon request to the Department of Moral Welfare.

Further Information upon any of these problems may be had by writing to

Department of Moral Welfare
1130 Witherspoon Building
Philadelphia, Pa.

"THE TRUTH SHALL MAKE YOU FREE"